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Tel Aviv Cinemas

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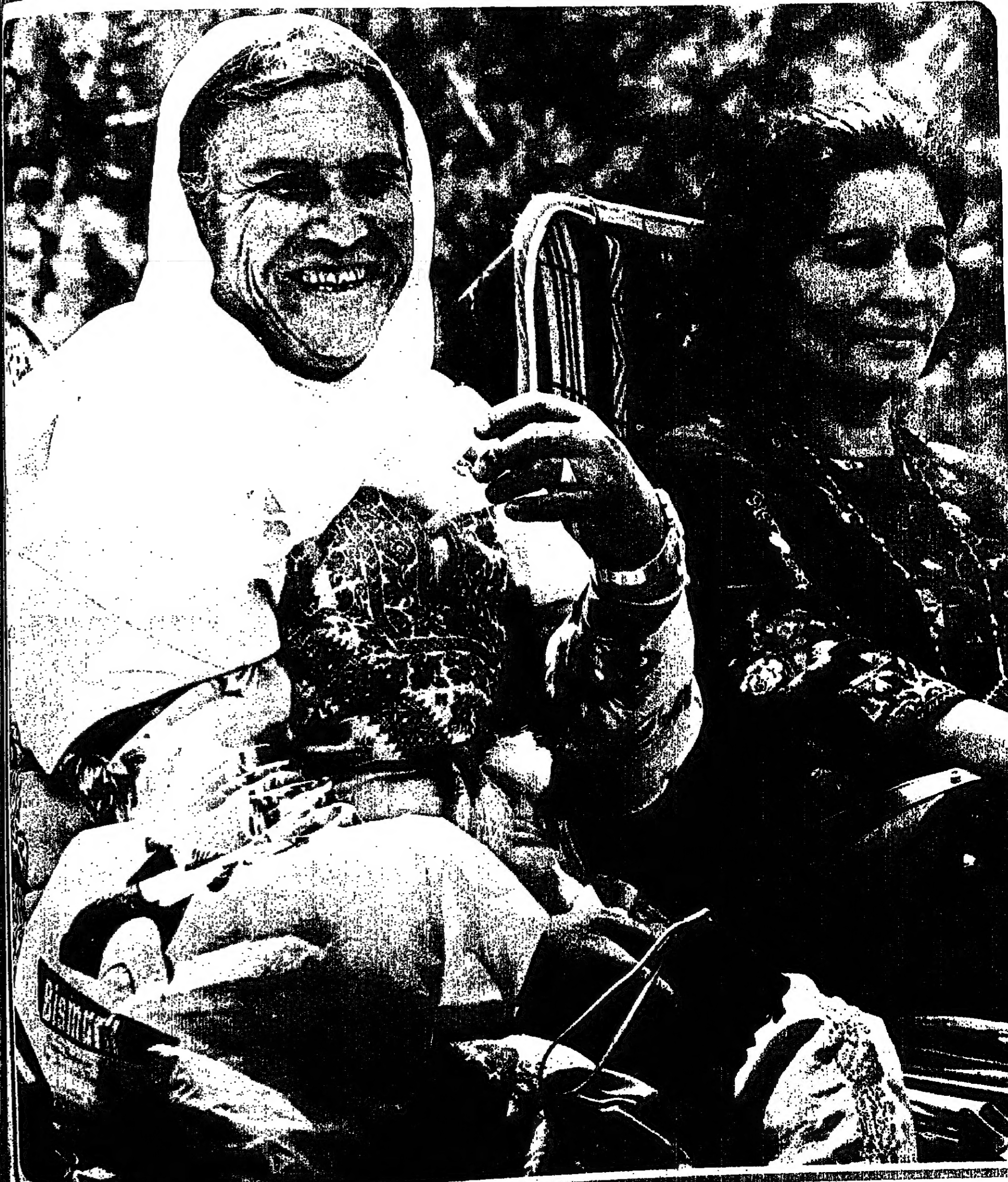
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Herzliya

DAVID Tel. 984021
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THE GOD-FATHER

THE JERUSALEM POST MAGAZINE

A group of 25 Arab mothers from East Jerusalem had their first experience of a Day Camp holiday in the Jerusalem Forest this week and enjoyed getting away from their households and families for a change. Camps have been held for Jewish women, and the season is only just beginning. Left: Um-el-Yassin, mother of 13.

Friday June 1, 1973



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THE JERUSALEM
POST
MAGAZINE

For Yankov Reuel
Art: Alex Berlyne

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THE ART OF MAKING MONEY

Over 1,000 leading money-men and industrialists from abroad have gathered this week in Israel in order to advise on the art of making money as well as to look for potential investments, markets and sources of supply for their firms. PHILIP GILLON and DAVID KIRVINE have a look at the Third Prime Minister's Economic Conference, and discuss it with several of the participants.



The new Ashdod refinery (Starphoto)



Derrick Kleeman (Baron)



Sergio Rosenberg (Emka)

"WE IN BRITAIN have not been great investors under the Economic Conference. The aid we have been mostly in other directions," admits Derrick Kleeman, head of the British delegation. Yet there is no lack of enthusiasm in his team. It numbers 126 participants (largest after the U.S.). This compares with 26 members at the first Economic Conference in 1968.

Mr. Kleeman could not explain why the British have been less active in investment than, say, the Americans. There are no particular reasons; it may be chance. They have helped rather in marketing, and knowhow. "This is the point about the conference," he says. "It's a mixture — and there lies its success." The meeting of people, of businessmen who get to know each other, creates an impetus, whose results cannot be foretold.

Mr. Kleeman himself used to be in plastics. The firm, O. and M. Kleeman, was a pioneer in making plastic products during the 1930's. Then he sought to produce the basic materials too, becoming one of England's largest manufacturers of polystyrene. Eventually the family firm was sold out to Mobil — though he continued as chairman of Mobil's European companies, until retirement.

Not surprisingly, he was able to offer good advice in Israel, and helped give a boost to the petrochemical industry. He was shocked to discover that Israel was making "a little bit of ethylene, and a little bit of polystyrene." He urged them to undertake the economics of what looked, by Israeli standards a few years ago, like huge-scale production. (Dr. Mandelbaum, of the Commerce Ministry, announced this week that \$300m. will be invested in Israel's petrochemicals by 1981.)

Mr. Kleeman is intensely practical about the Conference. In his forthright way, he writes off the ceremonial opening session in Jerusalem last Sunday. Interminable speeches full of figures and percentages and platitudes resulted in a let-down — saved in part by the informal, human quality of Golda Meir's address.

"She gives us what we need. You see, the delegates expect to be uplifted at this ceremony. It will take a lot of work to undo the damage done by the previous speakers," he declared.

Another fault is the Finance Committee (which was generally criticized in the same way at the 1968 Conference). It is over-large with several hundred members. "We cannot expect to get anything done. Such a large assembly can only listen to lectures — interesting though they may be. But it can't do business. A better idea would be to form a small, workman-like Banking Committee. (Kleeman is a member of a merchant bank in the London city, as well as head of an industrial holding company.) He still feels that the Economic Conference is going places, that it has a momentum of its own. Nevertheless he cautions: "What we abroad provided is the icing on the cake. But Israel made the cake. It's Israel's success, not ours. We only helped."

Louis Goodman, who is Chairman of the Anglo-Israel Chamber of Commerce and the United Kingdom Textile Committee, has participated in all the Economic Conferences.

"The fact that it attracted even more people than the previous two proves how meaningful the idea has become," he says. "Success breeds success. Since we are discussing fashion, I'd put it that it's now become fashionable to be identified with the development of Israel. What is particularly significant is that we have managed to bring a large number of new people, many of them non-Jews.

Marks and Spencer, despite its long association with Israel, has never invested in the country, nor is Mr. Goodman looking for investments. That is not the M. and S. way, in Great Britain any more than in Israel.

"We're not manufacturers," said Mr. Goodman, "we're buyers of goods which we sell. But we have developed a close association with a number of firms in Israel, who know exactly what we want. We help Israel by selling Israeli products."

Mr. Goodman said that the public in England does not buy anything as a matter of sentiment, just because it bears the "Made in Israel" label. They either like the look and the price or they won't buy — it's that simple.

"We look to Israel for high quality products, not for cheap goods. Wage costs here are about the same as in England. One of Israel's advantages is that she has to operate in so many markets that she has gone international, and we get some of the rub-off."

It was somewhat of a disadvantage that the present Conference was taking place during a boom. "The first Conference took place during the recession, so they were eager to get our help and advice. During the second Conference, times were ordinary. During a boom, everybody tends to think they know all the answers. But, still, the Israelis do take advice. The great thing about a Conference like this is not what is said in the speeches or what resolutions are passed: it's that people see for themselves, and remember what they see."

DAVID SUSMAN, of Woolworths, South Africa, has come to Israel nearly every year since he left it in 1951. Woolworths is one of the largest importers of Israeli goods into South Africa, where sales until 1971 reached \$11m. a year. They dropped then to \$9.5m. because a slump in South Africa led to the imposition of strict import restrictions. Conditions have now improved in South Africa and the restrictions are being eased: Mr. Susman expects sales to rise again.

"Actually, the South African Government has been very generous and liberal in its attitude on currency for Israel," he says. "For instance, one member of our group — has got permission to invest \$500,000 in a textile printing plant in Israel. He's negotiating with the Israel Government about it right now."

He is satisfied with the standard of the goods his firm has received from Israel, but adds an admonition — it only needs one slip-up to set Israel right back. Maintenance of standards is as important. "Fortunately, we find the Israelis very anxious to hear chapter and verse of any problems we have. But it has to be practical — they don't want vague advice. What comes out of a Conference like this cannot be put in resolutions — the benefits consist of contacts and ideas. The first Conference brought huge investments and vital links. This should be even better."

The Conference coincides with the formation of a South Africa-Israel Chamber of Commerce. Generally, Mr. Susman is convinced that an ever-increasing volume of Israeli goods can be sold in the Republic.

"THE GREAT aim of Israeli tourism, helped by friends in the field from abroad, should be to create more 'amusements' for the holiday-maker, according to Mr. Sergio Rosenberg, of France.

"Israel offers two things superbly," he explains to us — "a warm-hearted welcome to Jew and non-Jew alike (which is missing in many other tourist countries), and outstanding historic sites. That must be supplemented by all the things which help tourists to pass the time of day, such as sports facilities, entertainment, dancing and beach amenities."

Mr. Rosenberg is managing director of PLM Motels, whose chairman is Baron Elie de Rothschild. The mother company (PLM tout court) used to be a railway (Paris-Lyon-Mediterranee). It belonged primarily to the Compagnie du Nord, now headed by Guy de Rothschild (a cousin of Elie). When railways were nationalized PLM started investing in other things.

PLM Motels is a recently formed subsidiary, only a little over one year old. It already has five motels completed or under construction, with another seven or eight approved, and yet another 15 planned.

Mr. Rosenberg is not new to this line of business. Originally he was a leading broker on the Paris Bourse, till it was reorganized. At that point he left to give his attention to hotel construction, where he has his own holdings.

He notes that Israel started with the building of luxury hotels — and quite rightly, he adds. At the other end of the scale there are kibbutz rest houses. An extensive range of possibilities exists in between. Luxury hotels are easier, he warns, because more modest establishments cost almost as much to put up. A bathroom is a bathroom, after all, and the smaller one does not save that much. Land is expensive, whatever kind of premises you construct."

Motels, which house cars as well as people, have an advantage because they can be sited 7 or 8 kms. outside town. The trouble is that Israel's guests arrive by plane, not by road. One would have to rent a room-plus-car, he reflects, or coordinate with coaching facilities.

Thank you, Mr. Rosenberg, made in building away from urban centres. Rosenberg says, his three-star hotels in France charge around IL80 a night for a double room with TV, not counting breakfast. Comfortable and pleasant hotels charging this kind of price, or even a little less (since France is a particularly expensive country), should be the prime aim in Israel, he says.

Mr. Rosenberg concedes there may be a kind of relaxation in the attitude of foreign Jews towards Israel — because they no longer fear for her survival. "This could make them relax efforts to help. That is not my case," he qualifies, with a grimace. He was always emotionally involved with Israel, but in a negative sense at first. "I resented the creation of Israel nationality in 1948, because I believed the Jewish problem should be solved through assimilation." He had served in the French Army, and gone through all the ordeals of a Jew under Nazi occupation. He emerged with the conviction that Zionism was wrong.

"Over the years since then, I have completely changed my mind," he went on thoughtfully. "My earlier opinion was a tragic mistake. I recognize now that the truth lies in Israel."

"I believe we Jews owe a tremendous debt to this country. It has done more for the Diaspora than the Diaspora has done for Israel, and," he concluded, "we should always be aware of that."

THE PATH that brought Dr. Marvin Goldstein to the hotel business lay rather curiously through the mouth: he was, and is, a successful dentist in Atlanta. But he also became a hotelier as president of the Atlanta-American and the Atlanta-Cabana, a chain of four hotels in Atlanta, one of them the first new hotel to be built in downtown Atlanta for decades.

He agrees with Mr. Rosenberg that Israel needs really low-cost motels, especially now that so many Israelis are on wheels. (Continued on Page 34)

(Continued from page 7)

One military in common with all the Arab states, Lebanon cannot win in a confrontation with Israel. None of the Arab states, he stressed, is capable of confronting Israel on its own. He quoted Egypt's late President Nasser, faced with a Syrian attempt at dragging Cairo into war with Israel in 1965, as saying, "whatever weapons we obtained from the Soviet Union, Israel's superiority is assured with the American aid."

The other weakness, Helou said, stems from the structure of the Lebanese population, which is comprised of a group of religious communities, in which the state tries to keep the balance between Christians and Moslems. In theory both religions are equally represented, but no census has been held since 1939, reportedly because the Lebanese establishment fears that the balance has shifted to a 60 per cent Moslem predominance, which would seriously affect the political situation. This is governed by an unwritten constitution preserving the presidency for the Christian Maronites, the Premiership for the Moslems and dividing the 99 parliamentary seats between the two religions. The former President implied that the religious balance remained the first axiom of Lebanese politics. He made no mention of the effect of the country's political parties on the parliamentary elections, the last of

which, in April last year, showed a discernible left-wing swing, as a result of which half the deputies in the previous chamber failed to achieve re-election.

Lebanon's political parties, which are largely affiliated to one Arab regime or another, have great influence on the country's internal politics, especially through the educational institutions and the 600,000-strong labour establishment, which in itself is influenced by some 100,000 Palestinians and Syrian expatriates. The Lebanese establishment has recently seen the evolution of a new right-left conflict in the confrontation between the Moscow-oriented socialist camp led by southern leader Kamal Jumblatt, and the pro-West bloc headed by former President Camille Chamoun and the fanatically nationalist Falange party of Sheikh Pierre Jmayyel.

Nevertheless, internal issues have never really threatened Lebanese national unity and integrity. As was the case in Lebanon's crisis of 1958, it was inter-Arab intrigues, Syrian ambitions for a merger with Egypt and unrest sparked off by a coup d'etat against the monarchy in Iraq, that divided the Lebanese nation. The resulting civil war was only ended by the entrance of the U.S. Sixth Fleet marines, summoned by the then-President Chamoun to restore order.

Lebanon last month faced an

almost similar situation; this time, however, it was the communal leaders who thwarted the dangers of yet another civil war, with the presence of the Palestinian sabotage movement as its central issue.

The Lebanese now appeared to have resigned themselves to the fact of the terrorist presence, which has grown since 1968 to such an extent that the terrorist movement has established itself as a second authority in certain areas such as Beirut and Lebanon's southern region bordering Israel. Having backed down from any decisive move against the terrorists, the Lebanese have now manoeuvred themselves into a worse position than they were in before the recent crisis. This can be seen from two aspects: the implementation of the previously dormant Cairo agreement means that the terrorists and the Lebanese government now share joint authority in the country; and the fact that whereas last September the government dictated the terrorists' withdrawal, the sabotage movement's present return to the southern region thus comes with increased authority.

While consolidating their strength, the Lebanese also seem concerned with the retreat of the terrorists to unspecified areas where any Israeli retaliation would be far from Beirut. What the Lebanese authorities

are after is to maintain Beirut's importance as the air communication centre in the region and as the financial and commercial centre of the Arab world, a circumstance that has resulted from the almost complete absence of restrictions on the free movement of capital and goods, and from the transfer of Middle East business headquarters to Beirut from Cairo in the aftermath of Nasser's revolution in Egypt in 1952.

In the meantime, the terrorists seem to be involved in re-organization rather than action. But as the terrorists' last refuge, Lebanon seems to face only the prospect of increased instability. Ironically, the balance of tourist and commercial privileges seems to be swinging in favour of Jordan, which, following its own crackdown on the terrorists in September, 1970 and their subsequent expulsion from the country in July, 1971, has established a stability which no other Arab state has experienced for a long time.

Amid the promotion of a spectacular three-year development plan aimed at boosting its economic and communication ties throughout the world, Amman now appears to be taking over from Beirut as a commercial centre, although the Jordanian capital still lacks access to the Mediterranean. However, it has the advantage of a Red Sea outlet

to Africa and the Far East. Amman's efforts to establish a stable economic and financial situation were this week accentuated by King Hussein's appointment of a government of young experts, headed by the 38-year-old long-time aide Zaid Rifai, an Arab of the terrorists, who 17 months ago was the object of an assassination attempt by Black September terrorists.

Mr. Rifai's appointment responded to Jordan's reaction this week of Amman's preparedness to enter peace negotiations with Israel, provided the latter declared her readiness to implement the U.N. Middle East resolution 242 of November, 1947. In view of the basic differences between Israel and the Arab on the interpretation of that resolution, Jordan appeared to be making no new or dramatic initiative. But there were indications that Amman was advocating a moderate line of policy concerning the conflict.

Nevertheless, Jordan remains unpredictable under the grip of King Hussein, whose intentions are difficult to assess, especially amid his current secret efforts to consolidate his relations with Egypt. Egypt in its turn has been recently stopping up its war-mongering while the other Arab states are blaming Cairo's inaction for the political vacuum now sweeping Arab capitals, including Beirut.

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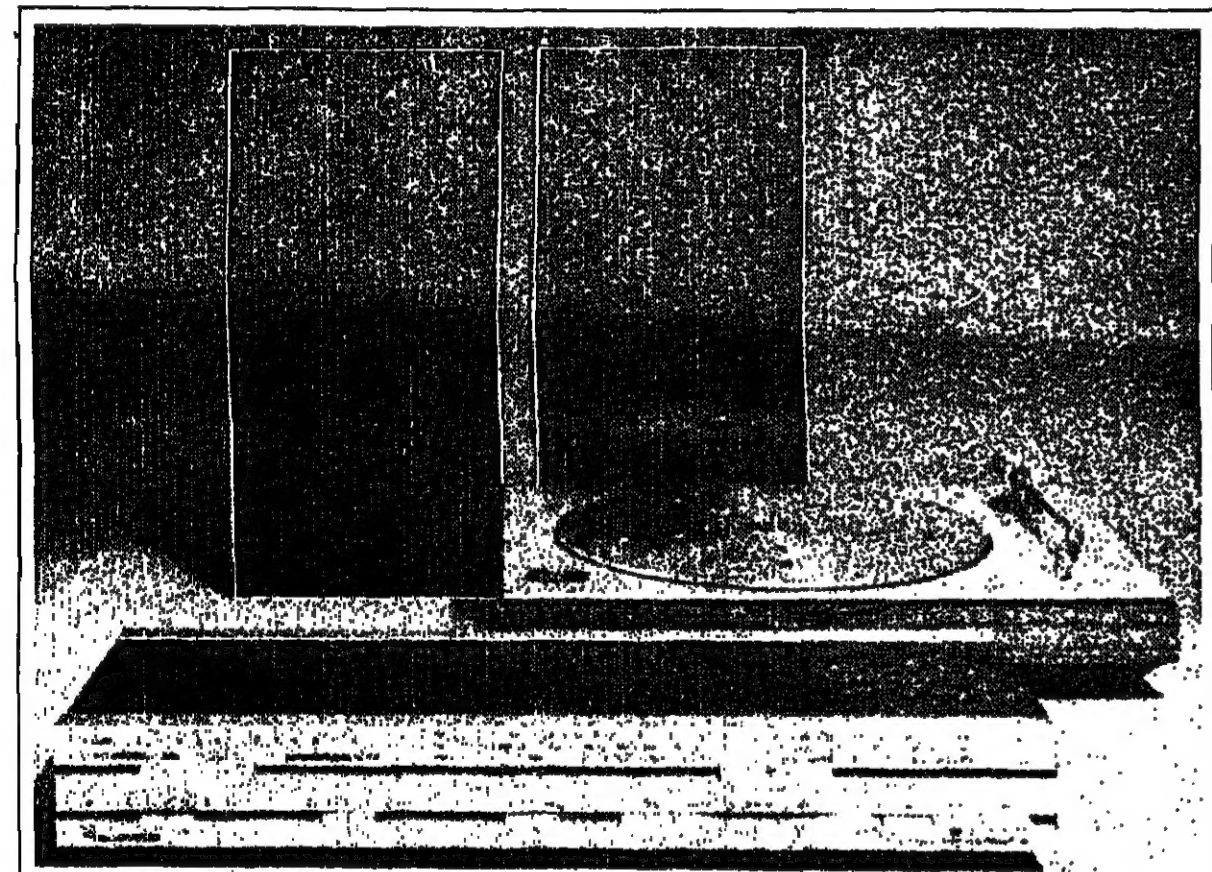
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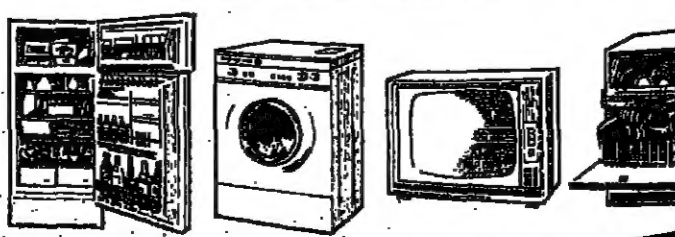
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FRIDAY, JUNE 1, 1972

CHANGE AND CONTINUITY

Shmuel N. Eisenstadt



ISRAELI society was born in an act of rebellion.

The story is, of course, a familiar one: groups of young Jewish intellectuals, who called themselves Zionists, rose up in revolt against their parental milieu in Eastern and Central Europe, and towards the end of the last century began making their way to Ottoman-ruled and largely Arab-populated Palestine. These early pioneers — Israel's real "founding fathers" — started out with the firm conviction that the Jewish people were doomed to extinction within modern gentile society. Since they were not prepared to view this prospect with equanimity, they made up their minds to restore, in the Jews' ancestral homeland, Eretz Israel, a new, self-supporting Jewish society which would combine the best values of tradition and modernity. The importance of this epoch-making decision for Israeli society today is not, however, always fully appreciated.

What the pioneers wanted was, perhaps, easier said than done. From the outset, the emergent Jewish community of Palestine, known as the Yishuv, faced enormous challenges on all fronts. More Jews had to be brought over from the Diaspora and absorbed into the life of the community. The country's barren wastelands had to be conquered and a vigorous modern economy had to be developed.

The community had to be assured of essential means of self-defence in a sometimes hostile environment. And finally, it was understood that the new community should be given a new collective identity, rooted in, but not wholly dependent on, the Jewish past and compatible with the contemporary Middle Eastern setting.

THESE CHALLENGES proved to be of enduring relevance. But they called for immediate and unambiguous responses as soon as they arose. And in framing the responses, the strong-willed, highly inventive and consciously elitist pioneers, whose Zionism was strongly tinged with democratic socialism, showed that they were in no mood to let history simply take its course. History had to be urged on, and it was in the unrelenting effort to force their grand ideological vision upon the rough terrain of a backward, inhospitable and recalcitrant country that they stamped the Yishuv with the characteristics which were to be its hallmark throughout the period of the British Mandate and well into the era of Israeli statehood.

Pent-up avant-garde energies were released in the formation of an active core of social and cultural innovation, well ahead of what might be termed a periphery made up of broader but less creative social groupings. That innovative core in fact came to be viewed as the proper instrument for shaping, guiding and absorbing the periphery, which was to develop only later, through continued immigration.

As a result, most of the institutions set up in those early years were geared mainly to the needs of the future rather than the existing Jewish population of the country. But the institutions were still the brain-children of the pioneers, and the social network they formed had some lasting structural features.

FIRST, there was a high degree of centralized direction within a mixed economy, based on the co-existence of a public sector, largely developmental, and a growing private sector. The most notable feature of the public sector was, perhaps, the authority exercised by the Histadrut (Labour Federation), directly or indirectly, over the complex web of cooperative and communal organizations, both rural (kibbutzim and moshavim) and urban (producers' and service co-ops), which have been Israel's chief exhibits in social inventiveness.

Secondly, there was from the start a powerful tendency towards egalitarianism in the distribution of rewards, and away from occupational specialization, attempts to be made, especially by the Histadrut, to narrow the pay differentials between types of jobs and to reduce manifest distinctions in social status, on the assumption that movement from one occupation to another was a fairly simple matter of personal choice.

Thirdly, representative parliamentary democracy, already tried out successfully by the world Zionist movement, was adopted into common use. The multi-party system which emerged, however, was dominated almost from the beginning by the Labour Party, the chief claimant, throughout its several transformations, to the pioneering heritage, working in coalition with a number of like-minded political groups.

Fourthly, despite the largely secular origins of early Zionism, a *modus vivendi* was sought, and achieved, between "traditionalists" and "modernists." An especially powerful instrument of cultural mediation was the revival of the Hebrew language, until then a medium of religious communication, as a modern national vernacular. By proving itself to be a perfectly adequate tool not only of everyday life but of science and scholarship, the new Hebrew removed any danger that the ideas of the "old" and the "new" might polarize around different languages. Equally important, it reduced to a minimum the Yishuv's dependence on foreign sources of cultural creativity.

Although they deliberately set out to blaze a trail for a future independent Jewish society, the early pioneers were neither entirely original nor wholly exceptional. In their search for social equality, their disdain for artificial class distinctions, their insistence on a strong direction from above, and their stress on the settlement of the land, they easily recall some earlier immigrant, frontier communities, such

as the Mormons in the desert. Their strong elitist and ideological commitment to change suggest a ready-made model in the revolutionary societies of Soviet Russia and Mexico. Like them with a large number of other developing nations in the recent past, they offer an example of the transformation of a social elite under colonial rule into a new governing class.

But even though some of the elements are familiar, the "mix" which went to create the Jewish society of Israel was highly original. Thus the pioneer's elation towards ideological change was tempered from the start by a large diversity of political beliefs; the process of modernization they set in motion was much earlier and went much further than in most developing nations, and the attainment of independence did not therefore break with the past. The social power was concentrated in the hands of the end result of long process of rural and urban settlement and not as in many developing nations in the immediate goal — indeed, it was only towards the end of the struggle against the British administration, that any clear conception of a self-governing Jewish polity emerged for the first time.

With the growing complexity of the Yishuv's social structure, the egalitarian ideology of the pioneers was bound to lose of its original purity. Working its way through a process of selective permeation, it left an unmistakable imprint upon the Jewish community. The attitudes of that ideology — the most among them the least members of kibbutzim — were widely recognized as a legitimate ruling group, which was also titled to control the common heights of the autonomous Jewish economy. The symbols of pioneer life were generally conceded places within the Yishuv's parate educational system, and in its style, for example, the pronounced aversion to bourgeois ostentation and the stress on earthy simplicity.

Most important, perhaps, the pioneering system of values, entrenched in the criteria for allocating rewards and positions within the Yishuv. The dominant ideology of the system was further enforced by the conspicuous absence of any "counter-ideology" which might serve as an alternative framework of collective identity for the new immigrant groups which, despite all the obstacles, were coming into the country.

But, as has been the case so many revolutionary societies, the success of the rearing ideology was won at the expense of a minimum social mobility. In time, the character of the pioneering became "conservative" and its doctrinaire symbolism divorced from everyday practice. Hard-pressed by the imperatives of social change, though still dominant, it lost its original revolutionary pulse, and began showing signs of creeping age, even before it was to be institutionalized in the State of Israel.

Social change elicited a main type of response from the pioneers — the "conservative" — the innovative, the dynamic, and the dynamic. But the great initial success did not for long hide the widening cracks in the facade of official ideology, nor the several risks opening in Israeli society. The fact that the development was not exactly new did not make the work of the national leadership any easier. The inevitable transition from an economy based on the mobilization of physical resources for maximum output to a price-competitive economy based on constant technological progress — a process that had started even before 1948 — was bound to result in increasing occupational differentiation and social stratification. This posed a direct threat to the entire system of egalitarian values consecrated by the early pioneers.

What made the problem particularly acute was that progress, seemingly cherished by all, appeared to be working to the disadvantage of the poorly educated new Israelis from the backward Arab countries of Asia and Africa — the bulk of the recent immigration — who now found themselves at the bottom of a social pyramid whose upper levels were occupied by veteran Israelis, especially those hailing from the advanced countries of Europe and America.

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The Israeli school system, for its part, proved to be too slow at bridging the gap between the two groups. The "Orientals," too, quite soon began to realize that many more of them than of the "Occidentals" were caught up in the "cycle of poverty" — where poverty is transmitted within the family from one generation to another — and while the issue was largely economic, it soon acquired a distinct ethnic colouring.

This was not, however, the only source of tension within Israeli society. Conflicts erupted, for example, between capital and labour, between middle and lower-middle class groups, between white-collar and blue-collar workers, between religious and secular groups, and between different generations. But the greatest dissonance was that which emerged between the wielders of power and those who have not yet come to power — who were relative late comers, either as new immigrants or as members of a new generation.

The people in power — the absorbers — naturally enough viewed the existing order, from which they drew undoubted benefits, as essential to the common weal. The absorbed, on the other hand, saw in the status quo largely the vested interests of the establishment. The challenge, it should be stressed, was not to the ideology, but to the self-styled ideologies — that they should practise what they preached, and that they should arrange for a more equal sharing of the "national cake," even before it grew bigger and fatter.

The national leadership had two methods available to deal with this very unusual situation. One was to try to bridge the gap, and iron out the differences, between the contending ethnic and social groups by means of a radical transformation of existing institutions, making them more egalitarian, and ready access to all corners on an individual basis.

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The other method was to maintain, even emphasize, the separate identities of the various groups, and to make membership in their representative organizations — ethnic, political or religious — a primary qualification for personal advancement.

It is perhaps not surprising that, while the first method was tried in some cases, it was the second that was given preference. For this, we might say, is the way of dynamic conservatism. While a great deal was done to foster a sense of mass participation in the country's decision-making processes, effective decision-making tended to be concentrated in the hands of party functionaries and administrative bureaucrats. The most important decisions on the allocation of national resources seemed to be produced under the table, as it were, in response to pressures by the strong and the powerful, and without any public discussion, parliamentary or otherwise.

By the early 1960s the dynamic conservative mode of managing social change appeared to have reached the limits of its efficiency. This was demonstrated, for example, in the growing tendency to sweep problems under the rug, in the obvious hope that they would simply disappear in time from benign neglect. Meeting social problems head-on, it was felt, could only undermine national solidarity. In fact, the result was to deepen existing divisions.

An explanation for this tendency was sought in the country's grave security situation, which forced creative energies away from active concern with internal issues. At best, however, this was only a partial explanation. Although never arranged somewhat differently if Arab hostility to Israel had abated after 1948, there is little reason to assume that the traditional way of "doing things" would have been substantially modified.

This conclusion received added weight in the aftermath of the Six Day War, which in some respects was as much of a watershed for Israeli society as the War of Independence, 19 years earlier.

THE 1967 WAR, and the period following it, testified to both the strengths and the weaknesses of Israeli society. On the one hand, the people were shown to possess an extraordinary degree of cohesion and resilience in the face of great danger. As they closed ranks to meet belligerent threats to their national survival, the nightmarish vision of an Israeli split asunder along ethnic lines seemed to be put to rest. On the other hand, the experience of the war also helped to reopen a host of unsolved problems and to put in question a number of accepted formulas about Israel's national identity and the quality of its society.

When Jewish communities in the Diaspora rallied to this country's defence during the critical

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days that preceded the war, Israelis were compelled to begin rethinking "classical" Zionist formulas about the relationship between the Jewish state and Jews in other countries. The "know-nothing" element in Israeli society, which had sought a complete separation of the state from the Jewish people abroad, lost what little hold it ever had on the popular imagination. But even as the world Jewish community was displaying its solidarity, there were indications that while Israel would continue to be a source of pride and a symbol of identification for Jews everywhere, it could no longer be regarded as the sole centre of Jewish creativity, or as the perennial recipient and absorber of mass Jewish immigration. This re-evaluation appeared to hold even in the face of the sudden upsurge of Jewish immigration from the Soviet Union.

All the same, what kind of symbol of identification was Israel to project to the diaspora, indeed to the world at large? Opinions varied sharply on this issue. Conservatives of all stripes insisted that the state's enormous aspirations — admittedly disproportionate to its physical size, yet essential as its very *raison d'être* — should, and could, be realized by resort to native resources alone, within the framework of existing institutions, and on the basis of traditional Zionist, Zionist-Socialist, or religious, ideological attachments. Thus, conservatism helped foster an attitude of narrow provincialism and smug self-satisfaction.

Innovators criticized this kind of "spiritual statism." They contended that Israel could only hope to "shine more brightly" by close cooperation with social and cultural groups beyond its borders, whether Jewish or non-Jewish, and that the country's future lay not in an accentuation of monolithic tendencies, but rather in a growing pluralism of ideas. The tug-of-war between the "open bridges" approach, both to the neighbouring Arab communities and to the outside world, and the disposition to cultural provincialism, reinforced by a rigid even chauvinistic — definition of collective identity, was not allowed to escalate into a full-scale *kulturkampf*: it was of the essence of dynamic conservatism that a rupture within society must be prevented by judicious accommodation. But the tensions remained unresolved, and in the area of secular-religious relations became even more pronounced than before. This was largely due to the intense conservatism, coupled with a notable lack of originality in Israel's Orthodox establishment.

The Six Day War also brought to the fore the problem of the role of the military in Israeli society. To a great extent, the image of the pioneer had been replaced, even before the war, by that of the soldier — or rather of the fighting-man — a fact that was somewhat grudgingly conceded by the official ideology.

Now the question arose whether the military establishment was not making undue inroads, into the civilian domain. The question was twofold: it related both to the extent of direct military control of civilian decision-making processes, and to the extent to which the "commanding heights,"

political as well as managerial, were being taken over by ex-army officers.

The fears about Israel's "militarization" appear to have been grossly exaggerated, however, and the reasons are not hard to find. The compulsory retirement of senior officers, at a fairly early age, makes their presence in the civilian economy and in party politics more strongly felt than it would otherwise have been; on the other hand it serves as a hedge against the creation of a military caste system. A most important added assurance is the fact that the armed forces are composed mainly of reservists. Thus, despite the heavy burden which an unremitting state of war has placed upon Israel, the state has become not a military garrison but a civilian fortress, manned by people who are in fact keenly sensitive to the dangers of militarization. Yet the problem itself continues to be of central — indeed growing — significance.

But beyond the issue of militarization, the problem of reconciling the high vision of national solidarity and social equality with the sometimes grim reality of social and ethnic division, of social stratification and bureaucratic centralism, seemed to continue to elude policy makers. Inflation was taking a heavy toll of lower incomes — especially of salaried workers and pensioners — even as government-directed economic growth was raising standards of living. Public organizations conceived in the "good old" pioneering days were being increasingly turned into mammoth bureaucracies propped up by conditions of high-status professional managers and *nouveau riches*. In politics, the upward mobility of new arrivals was still being made conditional on their acceptance of the "cooperative" group arrangement, which made promotion in the higher decision-making levels virtually impossible on an individual basis. Representative parliamentary institutions were becoming conspicuous only for their low level of creativity and prestige. Tensions were increasing, strikes spreading, and the shrinking of civic responsibility becoming widespread.

The situation was being re-deemed, if only partially, by a seemingly growing public awareness of the need for a change. One indication was the indignant public reaction to the recent spate of "scandals," which in most cases brought about corrective action. It was not clear, though, whether the sporadic outbursts of national outrage over occasional instances of corruption and mismanagement — by football players, or by oil-drillers — could lead to a comprehensive re-evaluation of the ways and means of making, and executing, decisions in Israel.

At this point, the sociologist, reluctant as he may be to venture into prediction, must conclude with the observation that the dynamic conservative method of managing change in the Israeli democracy has very nearly outlived its usefulness — that it is growing more conservative and less dynamic, and that radical reforms will be needed to bring vision and reality closer together. One hopes that this will be effected before the state reaches its fiftieth anniversary.

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PAGE ELEVEN

Helga Dudman

Tel Aviv Spring festival draws crowds

ONE of the many pleasant things about the recent "Culture and Handicrafts Fair" held along Sderot Chen as part of the city's spring festival is that it was organized by the Tel Aviv Municipality and not by the Tel Aviv Foundation for Art and Literature. Why? Because the Sderot Chen project was an exercise in democracy free of any imposed decisions by cultural commissars as to what is "art" or even "culture." It embraced everything from Donald Duck to Ben-Gurion howling out the State of Israel, from lavatory humour on ceramic tiles to academic portraits to surrealism to three-dimensional constructions to leather belts and ceramics and jewellery to flat-surface poster techniques to — you name it.

What is more, the 120 "artists and craftsmen" who displayed an uncounted number of efforts seen by an uncounted number of visitors have silently stolen away, which means that you can bring art, or at least, "arts and crafts," to the masses without pouring thousands of tons of museum cement — and in this day of cement shortages and instantly changing art fads, is this not a sound principle?

I gather that the art critics did not take too many of the exhibited works too seriously, which also scores in favour of Sderot Chen (as distinguished from the two points at either end — the "Temple of Culture," or Heichal Hatarbut, and Malchei Israel Square, which have been graced by Segal and, imminently, Tumarkin, by the Art and Literature Fund, both heavily weighted and for all eternity.)

THE MASSES which streamed to see the art seemed — on the balmy evening of last week's summer-not-spring weather, when I joined the throngs — to be having a very enjoyable time; many of them were young (just the age which, these days, does not go to political party meetings) and there were plenty of children. It was a most well-behaved crowd, and struck me as more homogeneous than the artists on display: these covered all age groups and widely assorted cultural backgrounds. Beards were more prominent on the artists than (especially) the English-speaking ones) on the art-lovers; but then, beards are known to be part of an artist's equipment, possibly on the order of brushes.

As for the motivation for this pleasant outing — it is not really important, but one can speculate. I happened to see exactly one cheque being written, for an on-the-spot purchase; but perhaps business was, as they say, brisk. There is a theory that people today are buying "art as an investment": everything, it seems, is going up in price, so who knows whether a few hundred pounds of watercolours (paints are certainly going up) today may not bring a few thousand pounds tomorrow?

Another theory is that anything will draw a crowd in Tel Aviv: you could hang up pages from the telephone book and attract curious intellectuals; also it does make a change from TV. (The crowds swell noticeably around 11 p.m., one artist told me).

Possibly the purest art-lover I



saw was a little boy who could not have been more than three. He dived vigorously between grown-up legs and made for the nearest portfolio, which he began to inspect diligently. "He's looking for something to hang in his room," said his very proud mother, who did not look more than 20.

Some of the artists looked fairly morose, which is understandable: it cannot be much fun to sit in front of your little booth and watch the throngs file past. This points to one of the advantages of having your work hang in a genuine museum, because by then you are likely to be dead. On the other hand, if you are hanging in a genuine gallery, you must chat brightly with the guests about juxtaposition of tensions, hard-edge melancholy, iconographic eroticism and related matters. (Speaking of eroticism, I did not come across a single nude until I had reached Rehov Nezach Israel or thereabouts, and nudes were generally conspicuous by their absence.)

CHATTING WITH SOME of the artists — and not about textual fluidity or rhythmic thrusts — I was impressed by the ingathering which actually took place on Sderot Chen. Mahmood Mafiah Keadan of Bak'a el Garbia, for instance, was one of two Arab artists exhibiting. He studied at the Bat Yam Academy, paints in his spare time, and showed a number of watercolours and sketches of what he knows well: life in an Arab village. One bright pastoral scene was done from a window in his house — and it is a more aesthetic view than most of us have. A large oil, unlike the rest, was an abstraction entitled "War and Peace" — a red ball of flame, black planes overhead, and representing peace, an upstretched palm. It was done in 1969: "The war was over," Mahmood told me, "but the war of attrition was still going on."

Other Arabs appeared in a small oil showing typical Arab houses and men in Oriental dress. This turned out to have been done in Pakistan by a young newcomer from Georgia, Yakov Pitschadze, who arrived in Israel last June. A graduate of the Tiflis Academy ("It has over 3,000 graduates") he has had one-man shows in Georgia — and in Jerusalem, "where I sold over 60 pictures."

The Pakistan painting was done when Mr. Pitschadze (now of Jaffa) toured that country not long ago together with a group of Georgian artists. An oil of Vienna, done on the way to Israel, also appears. When I asked him how he might characterize Georgian art, he answered without a hint of neurosis, "Well, the only thing that really can compare with it is the art of Paris."

I liked a small, dark, brooding, agricultural scene of Georgia, which looked rather like a book illustration of 50 years ago, and asked the price, IL300. This is a linoleum print, but I always destroy the block after one impression," explained Mr. Pitschadze. "To keep the price up."

Asked about the art market in Georgia, he replied cheerfully, "Ah, in Georgia everybody is a millionaire!"

How differently we merchandise things in Israel, as exemplified by a little vignette at the costume jewellery booth of Kibbutz "Tirat Zvi," where a trust-

worthy-looking young man in a skull cap was talking to an interested customer who, money presumably in hand, wanted to know about a necklace in the sample-case. "It's eleven pounds," said the young man. "But we don't have any."

Meanwhile, over at Ein Hod, a visiting intellectual art-critic was saying that "today's avant-garde artists no longer paint or sculpt to sell, but involve their art in social purposes, for happenings, space organizations..." and our own Marcel Janco of Ein Hod said that "art for sale is dead... today's artists work for the happiness of society..."

It makes a marvellous phrase: to take art out of the dead, old (or new and expensive, as in Tel Aviv) museums and bring it right into public life, thus "educating" the masses and "changing" our entire environment.

In this context, it is only a stone's throw (of tempting thought) from Sderot Chen to my new neighbours, Abraham and Isaac, who have just moved in behind the glass at the Mann Auditorium. The fondant-white plaster statues were, indeed, dedicated by Mayor Rabinowitz at just about the time the intellectual artists at Ein Hod were explaining about this "new function of art," and also while the backward Tel Avivians were enjoying the non-avant-garde art which was very much for sale under the balmy skies.

There has been a limited public opposition to the Tumarkin Holocaust Memorial, which will soon be with us a bit further north, because here the issue is very much complicated by the Holocaust element. (Abraham and Isaac are just two fellows in their underwear, unless you are in the know.)

But the wise men of the Tel Aviv Foundation for Art and Literature have no doubts — even about whether a IL400,000 budget for four "sculptures" to improve our aesthetic sensibilities is really a wise expenditure. Who will believe the Mayor next time he cries about budgetary difficulties? Yet to come out of somebody's pocket, is the "tall steel construction to be put up somewhere between the Habimah Theatre and the Mann Auditorium" — which is going to be pretty small potatoes, environment-wise, when we get the tall concrete construction of the Dizengoff Centre Towers looming over us.

A man came along and spoke with me about Abraham's sculpting pectoral development (he have a hard time seeing him from the outside) and found occasion to launch into an impassioned analysis about corruption and manipulation in political corridors, about the erosion of personal morality, about the failure of our social and educational programmes to deal with the "culturally deprived." And anybody get up and say the IL400,000 worth of four statues is going to have any effect on the civic indifference of the "Dirtying Israeli," as the Hebrew phrase has it?

One historical point is that throughout most of the centuries, the development of art has crept along very slowly (up to about a hundred years ago; now the rate of acceleration increases annually, like the consumption of energy). Any one generation is to have a consensus of what is desirable, and it was barely distinguishable from that of the generations fore and aft.

Fourth century Egyptian hieroglyphs at the Vatican Museum is all that different from the 19th century version in the Louvre. Renaissance sculpture aped classical styles, as did many works 50 years old, and few but historians could tell then apart Peter Pan in Kensington Gardens or Romulus and Remus as a wolf, or any general on any horse made sense to one and all.

Today, switches are instantaneous in general (including music) but art critics reverse directions. Ironically, like ants on a disturbed anthill, trying to decide which niche art history will decree what. That is why art "institution" cannot be imposed on reluctant citizens in cities already crowded and oppressed by facts, by municipalities, by more pressing business — in the absence of any values other than change and diversity. Cause there is no consensus, the proper place for fads by perplexed experimental artists is precisely in museums, where those who care can go and have a look.

Much outdoor sculpture these days is very much like art in the sense which Mrs. Patsy Campbell had in mind when she said of Englishmen's tastes: "You can do whatever you like, so long as you don't do it on the street and frighten the horses."

On Sderot Chen, the crowds were at ease because the art hung quietly on the horizontal surfaces, and the styles were comforting, wholly devoid of familiarity. This makes these artists — not the Municipality's — nervous hicks; but the Municipality's nervous is to make them happy and to provide receptacles for their art and not to coerce them into making statements by artists committing themselves until next Tuesday, unless a new municipal council is voted in, on an Abstract Expressionist platform.

If asked, have preferred very likely have preferred (cheap) trees on the asphalt panes of Malchei Israel, perhaps even a drinking fountain, not mention that unmentioned public toilets.

DOES ANYBODY disagree? Nothing beats the towers of the Mann Auditorium?

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The Hill of Ophel

THE CITY OF DAVID: A Guide to Biblical Jerusalem by Hershel Shanks, Tel Aviv, Bazak, 128 pp. Illustrated.

Sylvia Mann

THIS IS ONE of the most fascinating books I have ever read. Written by a young American lawyer, Hershel Shanks, whose absorbing hobby is archaeology, its 128 pages of well printed, thick white paper are crammed with original information, tables, diagrams and photographs, some of great historical interest.

Shanks has taken the tiny hill of Ophel — site of the ancient Jebusite city conquered by King David around 983 B.C.E. — and has examined it level by level, structure by structure, stone by stone. From his researches he has made a study of its origins and development, presenting it in a manner guaranteed to fascinate even the most unimpressive reader.

He explains why the Jebusite walled town, barely 10 dunams in area, was founded some 5,000 years ago in this particular spot, adjacent to the Gihon spring, and why it could not have been established anywhere else in the vicinity. He describes in detail the Jebusite water-shaft, including its blind side passages; the Solomonic channel thought to have irrigated the King's Dale, still green and fertile, in the Kidron Valley below the Pool of Shiloah (Silwan); and Hezekiah's tunnel, built in 701 B.C.E., which "brought water into the city" (II Kings 20:20).

Shanks also lists and reviews the various archaeological expeditions which have worked here over the past 150 years, including the little-known Parker Mission of 1900. This was initiated by a Finn named Walter Juvelius, who insisted that he had learned from the prophet Ezekiel where the Ark of the Covenant and the original manuscript of the Torah were to be found!

Special stress is laid on the architectural remains still visible,

such as the Jebusite wall and gate; the First Monarchy dwellings found by Dr. Kathleen Kenyon; the Hasmonean tower of the second century B.C.E. unearthed by R.A.S. Macalister in the 1920s; and the Byzantine church marking the site of the Shiloah Pool, where Jesus is said (John 9:1-12) to have cured the blind man.

The most recent discovery associated with the City of David is the six-metre broad First Monarchy wall believed by Professor Nahman Avigad to have been erected by Hezekiah, and to have enclosed the pool within the city. However, Prof. Avigad's outline of the complete wall, based on the fifty-metre stretch now exposed, is not particularly convincing.

Another angle emphasized in the study of the inscriptions found at various times on, in, and about the hill which, although not numerous, are of immense significance. Counted among them are the Hezekiah Tunnel inscription, now in the Istanbul Museum (there is a copy in the Jerusalem Museum in the "Tower of David") and the Theodosius Synagogue inscription of the first century C.E. (which can also be seen in the Jerusalem Museum).

I was especially taken by the chapter on the Tombs of the Kings of Judah, and feel more deeply than ever that this site should be made into a dignified national memorial befitting its historic past.

A practical addition to the purely armchair aspect of the book is a stop-by-stop tour of the Hill of Ophel. Shanks guides you through the Hezekiah Tunnel, and points out the opening of the Jebusite shaft, which he rightly believes could be cleared and turned into a focus for tourism like its counterparts in Megiddo and Hazor. With his help you can mentally reconstruct the majestic Tombs of the Kings of Judah.

You can recognize the Hasmonean Tower and the Jebusite town wall, and differentiate between modern terracing and ancient constructions.

Two minor faults are the lack of an index, which even in a



Ancient steps running down Mount Zion to the Ophel.

short volume involves frequent leafing through to check an elusive point, and the rather obscure diagrams which — probably due to my lack of mechanical knowledge — I found difficult to interpret.

Apart from these trivial shortcomings, I found the "City of David" fresh, vivid and quite new in its approach — not an easy feat when one considers the many thousands of books which have

been written about Jerusalem. I am looking forward to following Hershel Shanks' itinerary with his instructions in my hand, and looking forward even more to the day when Ophel Hill, with the restored Jebusite citadel and water-shaft; the cleared and landscaped Tombs of the Kings; Hezekiah's Tunnel and its other extraordinary relics will become a monumental park worthy of our Jewish heritage.

Knesset sidelights in a lighter vein

HAKNESSET nozon (The Knesset Proceedings and Smiles) by Yehoshua Cohen, Tel Aviv, Am Hasefer, 180 pp. Illustrated ILS.

Asher Wallfish

TO DESCRIBE Israel's political life in terms which the average public can grasp is no easy task for the writer. Nor is it easy to explain the workings of the Knesset, a parliamentary institution which gives the impression of spending most of its time on dull political portents. At one end of the spectrum is the Haskafah; at the other is the modern Daniel S. In its own in which the human side of the politics — often generous flash of interest or a spark of humour.

One of Israel's veteran Knesset correspondents, Yehoshua Cohen, has tried in this book to give a picture of the Knesset as it is, rather than as it is supposed to be. He does this by a series of sketches of the Knesset's life, giving the reader a sense of the Knesset's atmosphere.

The late Yosef Sprinzak, speaker of the Knesset, used to say that those who complained that the Knesset was "boring" by saying "The Knesset is not supposed to be a variety theatre. It was designed for play-acting. It was supposed to give a faithful reflection of the problems, hopes and aspirations of the State of Israel."

The book does not claim to be a deep analysis of the House of Representatives. It is more of a book. It tells you what the Knesset is like, and why it is like that. It is a book that every Israeli should read.

— Cohen describes how the Knesset — the seven-branched candlestick — came to be chosen as the official emblem of the State of Israel. He recalls some of the more amusing voices in the plenum, the disputed issues, and some of the non-controversial highlights, such as the sessions during and after the Six Day War. There are moments of anger and of passion, and from historic speeches, and anecdotes which proved to be turning points in the country's political course.

The book does not omit the human frailties of Knesset Members. Cohen admitted publicly to his own mistakes, and he is not alone. He is appointed to that Court, the Supreme Court, which is the highest court in the land. He is the only one of his kind in the world. He is the only one of his kind in the world.

In his foreword, the editor expresses the hope that in a part of the world where reality has always been shrouded in myth, the volume will contribute to the discovery of truth. In an introductory article: "Human Rights: The Quest for Conciliation," he comes to the conclusion, with which not every reader might be inclined to agree, that "if human rights are to be genuinely developed, if the world is to be humanized, the process should be deUNized."

The volume is a mine of information on the subjects with which it deals, a reference work of very great usefulness, and an outstanding contribution to legal literature.

Dr. Schwelb is former Professor of International Law at Yale University and Deputy Director of the U.N. Human Rights Division.

Reconstructionist interpretation

OF DANIEL S.: In Search of American Jew, by Alan W. Miller, London, MacMillan, \$5.95.

Abraham Kemelman

VISITORS to an art museum know that they like, so American Jews, in this past age, know that they are Jews. They know that they are Jews, and they know that they are Jews. They know that they are Jews, and they know that they are Jews. They know that they are Jews, and they know that they are Jews.

Reconstructionism, as defined by the Reconstructionists, is a movement which seeks to restore the Jewish people to their original status as a nation. It is a movement which seeks to restore the Jewish people to their original status as a nation. It is a movement which seeks to restore the Jewish people to their original status as a nation.

Miller's book is a study of the Reconstructionist movement, and it is a study of the Reconstructionist movement. It is a study of the Reconstructionist movement, and it is a study of the Reconstructionist movement. It is a study of the Reconstructionist movement, and it is a study of the Reconstructionist movement.

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Tel Aviv Symposium on Human Rights

ISRAEL YEARBOOK ON HUMAN RIGHTS VOL. I. Edited by Yoram Dinstein. Tel Aviv University Law Faculty, 404 pp.

Egon Schwelb

THIS VOLUME is largely based on the work of an international symposium held in Tel Aviv in July 1971. It differs from the many publications dealing with the international aspects of human rights which have been presented to the public in recent years in that, in addition to containing a number of contributions on the general problem of human rights, it also assembles a series of studies dealing with situations in specific countries or devoted to the protection of human rights in armed conflicts.

In the first group are articles by established experts in their fields, such as Jacob Robinson writing on the international protection of minorities; Paul Wels on refugees and human rights; Karl Josef Tautsch on an aspect of the European Convention on Human Rights; Ili Poligol on political crimes and extradition; and a brief survey of the work of the U.N. Human Rights Commission by Sir Samuel Hoare. Rita Hauser writes on the international protection of minorities and the right to self-determination.

The second group contains studies of more specific Israel and

Jewish interest. They deal with the Arab minority in Israel (Stendel), the Jewish problem and the Soviet Union (Binyamin Eliav), discrimination against Jewish minorities in Arab countries (Justice Haim Cohn), Nathan Lerner treats of anti-Semitism as racial and religious discrimination under U.N. Conventions.

The articles in the section on human rights in warfare also fall into two groups, the first being devoted to the general law on the subject, the second to specific questions that have arisen as a consequence of the Six Day War. Among the former are papers by Draper ("The Relationship between the Human Rights Regime and the Law of Armed Conflict"), by von Glahn ("The Protection of Human Rights in Time of Armed Conflict"), by Morris Greenspan ("The Protection of Human Rights in Time of Warfare"), by Schwarzenberger ("Human Rights and Guerrillas Warfare"), by Levy ("Civilian Sanctuaries—An Improbable Proposal"), and by Gidon Gottlieb ("International Assistance to Civilian Populations in Civil Wars").

To the observer of the contemporary international scene the articles dealing with the legal problems of the areas administered by Israel as a result of the Six Day War are of particular interest, especially as the material treated in some of them is not easily accessible elsewhere. Israel Attorney-General Shamgar comments on "The Observance of International



Attorney-General Meir Shamgar Law in the Administered Territories," the Coordinator of the Israeli Government authority in the administered areas, Aluf Gazit, presents the Government's "Policy in the Administered Territories"; the Judge-Advocate General, Aluf Mishael Hader, writes on "Administrative Detentions Employed by the Office of the Judge Advocate General, Sgan-Aluf Shaul, explains "Taxation in the Administered Territories." An analysis of the subject of the "War and the Rule of Law: The Israeli Experience" is presented by Professor Amnon Rubinstein, Dean of the Tel Aviv Law Faculty.

In an article "The Application of International Law to Occupied Territories," Stephen M. Boyd of the U.S. State Department voices criticism of the view the Israeli authorities hold on the applicability of the Civilian Convention of 1949 in the present situation. Professor

Alan Dershowitz of the Harvard Law School writes on "Preventive Detention of Citizens during a National Emergency — A Comparison between Israel and the United States."

A contribution by Leslie C. Green deals with a question far away from the Middle East: "Human Rights and Canada's Indians."

The volume also reproduces summaries of the discussions of the Tel Aviv symposium.

Extracts from Israeli military proclamations, orders and judicial decisions relating to the occupied territories, compiled by Shapir-Libai, make relevant materials available in English.

In his foreword, the editor expresses the hope that in a part of the world where reality has always been shrouded in myth, the volume will contribute to the discovery of truth. In an introductory article: "Human Rights: The Quest for Conciliation," he comes to the conclusion, with which not every reader might be inclined to agree, that "if human rights are to be genuinely developed, if the world is to be humanized, the process should be deUNized."

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Justice Brandeis biography

OF ONE PIECE: The Life of Louis Brandeis, by Charles F. Mersky, New York, N.Y., Charles F. Mersky, 210 pp. \$10.

Charles F. Mersky

IN A SCHOLARLY and authoritative biography of one of the ablest Justices of the U.S. Supreme Court in this century and the first to be appointed to that Court, Charles F. Mersky presents a portrait of Louis Brandeis, a man of letters, a man of letters, a man of letters.

Brandeis's thesis is that throughout all the phases of Brandeis's activities — as lawyer, reformer, or social and economic advocate — there runs a predominant thread: "Brandeis's life, as well as his philosophy, forms a unified whole. He had a mind of one piece, in which all of these components matched and melted together."

Brandeis was a man of letters, a man of letters, a man of letters. He was a man of letters, a man of letters, a man of letters. He was a man of letters, a man of letters, a man of letters. He was a man of letters, a man of letters, a man of letters.

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Because of the wide varieties of Brandeis's activities and interests, he was able to act as a liaison between separate reform factions, and between them and the Wilson Administration, in which he was one of the major influences. As a result of his work, Wilson rewarded him with an appointment to the Supreme Court. On the Court, he battled against the rising tide of business in Government and business.

Brandeis's Zionism was another aspect of this sort of thinking, for he believed that the Jews would be best off in a nation that was independent and small. His interest in Zionism began just a few years before his appointment to the Court. This interest was stimulated by two experiences. One was as mediator in the New York garment workers' strike — an industry in which Jews predominated as both employers and workers. There he became extremely sympathetic to the concerns and interests of the Jewish people.

The interest of the Jewish people was a meeting other experience was a meeting with the editor of the "Jewish Advocate," who had served as Herzl's secretary in London — Jacob de Haas.

As a result of these two experiences, Brandeis became active and rose to leadership in the American Zionist movement. His close relationship with President Wilson and other high administrative officials played an important part in securing support for the Balfour Declaration, and later, for the Mandate.

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Studies in the Talmud

TALMUD BAVLI, MASECHET PESAHIM כלי מלך ספר (Babylonian Talmud, Tractate Pesahim, section 1) with Commentary, Translation and Vocalization by Rabbi Adin Steinsaltz. Jerusalem, Israel Institute for Talmudic Publications. 279 pp.

SABBATH CHAPTERS OF TALMUD in Lesson Form with Introduction, Translation, Notes and Questions by Rabbi Baruch Eliazur Epstein. Jerusalem, World Zionist Organization, Department for Tora Education and Culture in the Diaspora, Popular Tora Library.

Abraham Goldberg

THERE IS an ever-increasing awareness in our secular-minded generation that the great resources of Judaism are nowhere else so substantially to be found as in the Talmud and its related literature. Once it may have been a most difficult matter for the ordinary layman to get to the Talmud. But today it is becoming easier and easier, both for the reader of Hebrew and for those who know very little Hebrew. The two books under review provide ample evidence of this.

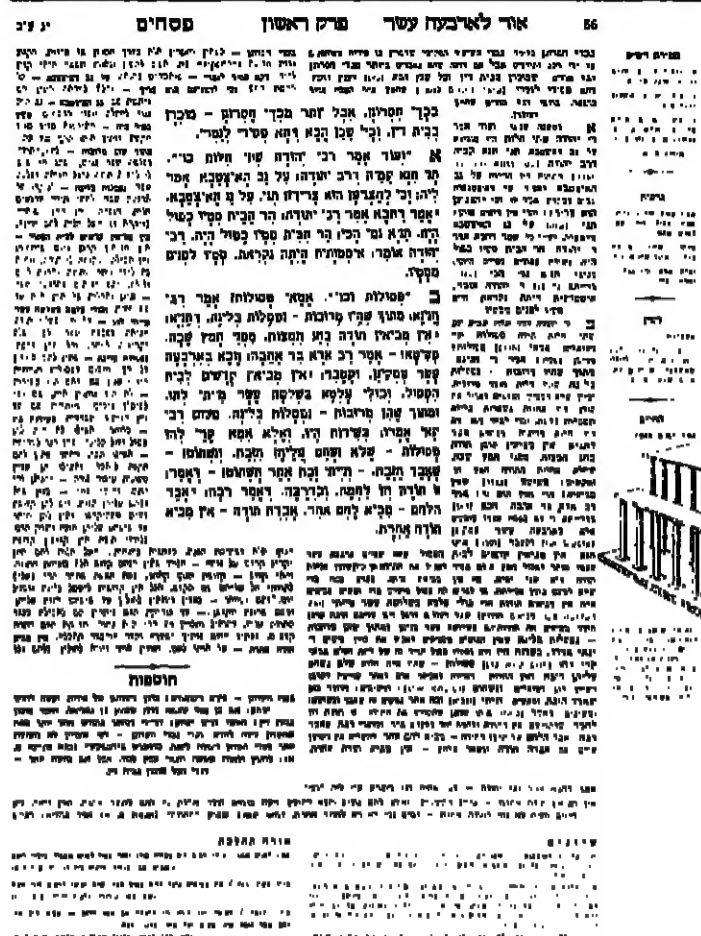
The sixth volume of the Steinsaltz Talmud, like its predecessors, is beautiful in format, helpful in its vocalization and punctuation of the text and its modern Hebrew commentary in square type. Covering the first five chapters of the tractate Pesahim (the second section of this tractate has just come off the press), it deals with many aspects of the Passover holiday, primarily those still relevant today. The Gemara were the first to divide the tractate into two divisions — the first called Pesah Rishon, containing the first four and last chapter of the initial 10 of the tractate, and the second called Pesah Shenit, containing chapters 5-8. (This ex-

plains the plural form of the present name of the tractate, Pesahim) It is Pesah Rishon which deals with Passover laws in general, whereas Pesah Shenit is devoted to the ritual details of the Temple Paschal Sacrifice.

Like the preceding volumes, there is a general introduction to the tractate as well as smaller introductions to and summaries of every chapter. The latter are sometimes too limited in scope. The volume would have been greatly enhanced by an historical survey of the Passover celebration during the Second Temple period as well as some indication of the relevance of the Talmudic discussion to the sociological and historical background of the Mishnaic and Talmudic periods.

The marginal notations include important variant readings, explanations of foreign-word derivatives and diagrams and pictorial representations of reality mentioned in the text. There seem to be less of these than in previous volumes, but this may be due to the nature of the textual material. Most of the pictorial representations in the present volume seem to deal with the flora of the Talmud, the most important of the present tractate being the five grains of whose flour unleavened bread may be baked. The identification of these is a very difficult task, since agriculture has changed greatly almost everywhere since the Talmudic period and the products of the grain grown today are not entirely the same now as they were then. Steinsaltz takes a very conservative view in his pictorial identifications, accepting the traditional explanations of northern European commentators rather than the identifications of Israeli botanists.

The work's chief innovation is the modern Hebrew commentary. Although the quality may have improved somewhat over that of previous volumes, it is still sometimes too literal and too limited in scope. But whatever the shortcomings, one can only marvel at the energy,



Pages from the new Talmud Tractate.

drive, perseverance and ability Rabbi Adin Steinsaltz in successfully bringing out a new volume year after year. This is practically a one-man project. There are only a few dozens of people and hardly get off the ground in year. Steinsaltz's work should serve as an example to others.

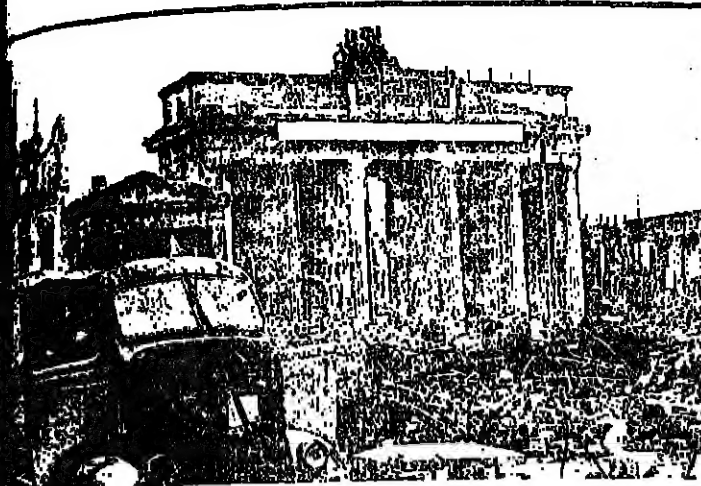
RABBI Baruch Eliazur's work is intended primarily for study in groups or individually — by those who do not master the language of the Talmud. Here, three chapters of the tractate Pesahim are taken up. The Hebrew and Aramaic text is given together with a parallel column translation in English. Ample notes and explanatory material are also provided. The various sections are divided into very convenient lesson chapters, 30 in all. Questions are appended to each chapter to provide a proper guide for review.

The present work is a follow-up of a similar textbook, on Baba Kama entitled "A Chapter of Talmud," which Rabbi Eliazur published several years ago. Constructive criticisms of the first work have been acted upon and the Hebrew text of the present one has been vocalized to facilitate its reading.

The principle of not abridging any text no matter how difficult, consistently followed. This requires explanation for Talmudic regulations and the like. It also means that the Aggadic (homiletic and related) material is given fully, limiting the study therefore only to the Halacha (legal material).

Attention is given to commentaries and codes. Thus, the student is able to know something about Rashi, Rabbi Yitzhak Alfasi and Maimonides. Considerable effort is concentrated on the parallel material in Maimonides' Code and other legal sources are devoted exclusively to this material.

Aryeh Newman, the General Editor of the Popular Torah Library, has contributed a rather long, penetrating and illuminating preface on "Teaching and Translating Talmud Today." He discusses the options open and explains how the present translation represents improvements developed by editors over the years.



Berlin's Brandenburg Gate at the end of World War Two.

How Europe recovered

by LAURENCE E. LAQUEUR'S EUROPE SINCE 1945 (Penguin, 543 pp. \$0.95) is a well-balanced survey of the general situation in Europe since the end of the war. It covers academic foot-prints, but does provide a large and balanced bibliography of works in English, French, German and Italian.

Laqueur challenges the notion that Europe has been a total disaster since the war. He argues that Europe was not destroyed, but rather, it was a period of economic and social reconstruction. He points out that Europe was not a total disaster, but rather, it was a period of economic and social reconstruction. He points out that Europe was not a total disaster, but rather, it was a period of economic and social reconstruction.

ARTHUR STEINBERG

spending a steadily decreasing percentage of their growing incomes on vacations.

In the section "Modernism and the Church," Prof. Laqueur discusses the Catholic Church's struggle to make the Roman tradition more acceptable to the majority of its communicants. He says very little about the Jewish remnant throughout Europe or the attitude of the Christian majority to the Jews. He does note that "among Catholics there was a great deal of uneasiness. The attacks on Pope Pius XI for his silence and inactivity during the war had probably harmed the Church less than the feeling that it had lacked orientation."

In summary, this book offers an excellent survey of the conflicts between East and West and is recommended for those seeking an easily read work on contemporary European history.

ARTHUR STEINBERG

The Jackie Robinson story

Nancy Datan

THE BOYS OF SUMMER by Roger Kahn (New American Library — Signet, 402 pp., \$1.75) is a marvelous saga of the Jackie Robinson Dodgers by a Jewish sportswriter whose ambitious, professionally-trained mother used to insist, when the Brooklyn Dodgers were playing home games, that her son come to the house on Wednesday for readings of James Joyce's "Ulysses." Appropriately, this is Roger Kahn's Odyssey as much as Jackie Robinson's: It is the story of Roger Kahn's mother's hopes for her son's academic career, woven into an intimate history of the Dodgers in the years 1952-1953, when Kahn covered the team for the "New York Herald Tribune," and Kahn's return to the boys of summer in their autumn, in the early old age that strikes ballplayers, in the plague of misfortune that struck these Dodgers, who had once carried a very special promise in an earlier, more hopeful world.

The Brooklyn Dodgers were the first major league baseball team to hire a Black player; and in Israel and abroad, there will be American readers of The Jerusalem Post who remember those days. Jews who worked for Blacks as zealously as they worked for their own equal opportunities watched the National League and Branch Rickey, the Dodger President, who had decided to hire a Black ballplayer. And with his choice of a range in temperament, talent, and hue, he chose Black Jackie Robinson, ferocious, swift, powerful. Kahn writes: "Every human being one had ever seen in uniform on a major league field was white... The



grass was green, the dirt was brown, and the ballplayers were white. Suddenly in Ebbets Field, under a white home uniform,

two muscled arms extended like black hammers. Black. Like the arms of a janitor. The new colour jolted the consciousness, in a profound and not quite definable way."

This gracefully written book records an era of hope and faith in ethnic relations. Jackie Robinson was a black panther nearly a generation before the words came to be capitalized: *feline* and *fierce*. There may be Black rage to equal his today, but there is none to pass it. But Jackie, facing the catcalling crowds, was asked by Kahn if he was bothered by the noise. "If I let that shit bother me," he said without emotion, "I wouldn't be here."

Though it is about ballplayers, this is not a book about baseball; though it ends with misfortune and death, it is not a tragedy. Kahn's own introductory words about his book speak better for him than a reviewer can:

"My years with the Dodgers were 1953 and 1958, two seasons in which they lost the World Series to the Yankees. You may glory in a team triumphant, but you fail in love with a team in defeat. Losing after great striving is the story of man, who was born to sorrow, whose sweetest songs tell of saddest thought, and who, if he is a hero, does nothing in life as becomingly as leaving it."

Olga Kahn, who called her son home from Ebbets Field to read "Ulysses," gave us a writer with a unique perspective, who savoured and recorded a unique moment in the history of the relations between man and man.

Dr. Datan is Lecturer in psychology at the American College in Jerusalem and the University of the Negev.

Nyerere's Tanzania

POLITICAL ROLES IN A NEW STATE: Tanzania's First Decade by Raymond F. Hopkins. Yale University Press. 293 pp. \$12.50.

Susan Gitelson

MOST OBSERVERS consider Tanzania to be one of the most radical and dynamic states in Africa. Professor Hopkins, of Swarthmore College in the U.S., on the other hand, tries to show that Tanzania is really quite stable. It has moved slowly and avoided extreme change, he maintains, through a closed system of politics.

Is there a basic contradiction here? Essentially not, since Tanzania has been able to follow a radical foreign policy and to bring about serious internal changes because of the general agreement nationally about the legitimacy of its political system. Nonetheless, it is important to emphasize that Prof. Hopkins bases his findings upon research conducted in 1966, before the Arusha Declaration, whereas the greatest changes have undoubtedly occurred since then.

The book's concentration on questions of stability and institutionalization (along with democracy), however, indicates more devotion to the current preoccupations of American political scientists than it does to the concerns of the new states themselves, and especially of Tanzania. These are, judging by President Julius Nyerere's own statements, national integration, socialism, economic development, independence and African unity.

Methodologically Prof. Hopkins makes a welcome contribution

through his meticulous and detailed attempts to analyze and correlate the data derived from 109 interviews with three sections of the Tanzanian elite: administrators, legislators and President Nyerere. It might have been more fitting in terms of actual political power — to have considered leading party members rather than the Members of Parliament. But it might also have been more difficult to assemble a representative group. The author's discussion of the views of those interviewed on democracy, socialism and government, and his measurements of their personality traits, including authoritarianism and anomie, indicate an intelligent use of existing theories and an awareness of the strengths and limitations of statistical methods. Although his presentation of the material on role formation and other subjects is full of jargon, it is still intelligible to lay people.

Prof. Hopkins, thus, has undoubtedly enriched the literature on leaders and elites, while also contributing to reasonable definitions of stability and democracy as they have evolved in the new states. But he has also contributed to the rather extensive writings on Tanzania and on African politics generally.

He certainly tries to be more exacting than heretofore about the attitudes of the groups he studied. At the same time, he also covers well other more familiar material about Tanzania, such as the colonial background, the conflict between civil servants and politicians, and the special contribution of Mr. Nyerere who, he attests, is noted for humility and principle



A smart Tanzanian Guard of Honour, with one exception.

and who is accepted by both economic conservatives and strong nationalists and thus able to rise above policy disputes. Prof. Hopkins captures the optimism prevailing within Tanzania, despite pessimistic assessments from without, and most Tanzanians regard advances in construction, agricultural output and Africanization as economic progress and are less concerned about foreign trade or other external indicators.

But the book would have been enhanced if the material had been analyzed within a larger, comparative framework. It would also have benefited from contrast with neighbouring Kenya, which people also contend is "stable" and "democratic," to consider the differences in their implementation of terms and are Kenya and other African states also "closed" systems? Are there any comparable "open" systems in Africa? If the opposite model does not exist, calling the Tanzanian system "closed" offer a sufficient explanation for what is happening there?

Furthermore, since the book's data are already six years old, it does not sufficiently cover the first decade referred to in the subtitle and cannot be considered a representative of the post-Arusha Declaration period. It will therefore be especially interesting for the author or someone else to return now that Tanzania's first decade has really passed, or in four years when 10 years will have elapsed after the original study, to determine whether the conclusions stand. Then we will be in a better position to assess the validity of Prof. Hopkins' contention that the Tanzanian political system is stable and that its new political role has indeed become institutionalized.

Dr. Gitelson is Lecturer in International Relations of the Hebrew University.

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AFTERNOON of June 6, and the sentiments of half of mankind.

Most of East Jerusalem has been taken over by Israeli troops and paratroopers are poised at the walls of the Old City. At Mandelbaum House in the centre of Jerusalem, a group of battle-weary troops sprawled around the building, had served until the day before as a border control point. A soldier raises his head at the sight of footsteps and recognizes the familiar figure of the Jerusalem Mayor.

"Well, Teddy," he calls out, "I've given you a big city."
"Yes," answers Teddy Kollek, "I've got a big headache, too."

JERUSALEM WAS still a provincial border town in 1965 when Teddy Kollek took over as Mayor.

A population, which had declined sharply after the War of Independence, had been fleshed out by new immigrants, but its old-town character remained. The city came up in the morning and returned to the streets of East Jerusalem in the afternoon. The new Israel Museum was built so that those who chanced to stay overnight would have something to look at after the sun went down. Yet with the bill amounting to IL80 a night, this was not managed just twice a week. Even Knesset committees preferred meeting in Tel Aviv, and the new Mayor found himself reminding their chairman that Jerusalem was, after all, the capital. It was also a developed town — so he declared in an effort to attract industry. The presence of Jerusalemites employed in industry was, however, not half the national average. There was not even a bank in the city that could provide business loans of any size and merchants had to travel down to Tel Aviv for their credit needs.

These problems disappeared in a flash of smoke — the smoke that spread the city during the Six Day War. In their place came a new, staggering in scope and complexity.

As yet the Knesset tripled the area of the city by including within the municipal boundaries of what had been Jordanian Jerusalem and parts of more than 20 smaller Arab villages around it. To make sure that no outside pressure would undo the reunification of the once divided city, the government began building half a dozen giant housing estates in East Jerusalem, each of them more than 200 existing developed towns. Within five years, 150,000 new flats were started in Jerusalem, half as many as existed at all of West Jerusalem on the eve of the war. The population of 180,000 over which Mr. Kollek had initially presided, grew within six years to some 320,000, including 80,000 East Jerusalemites. Before another six years, the population of Jerusalem will have surpassed the declining population of Tel Aviv to make it Israel's largest city.

Attracting tourists was no longer a problem — the problem was how to put them all. More than 100 hotel rooms were added for the war, and Mr. Kollek was suggesting that new hotels be built in Bethlehem and Ramallah instead of in Jerusalem. Industry, too, streamed to the city, bringing with it the rapid growth of a booming capital, not only keeping pace with the rapid expansion of the city but actually expanding it. Space in two large industrial parks at Talpiot and Atarot was allocated almost as soon as the ground was level. The authorities were forcing the city limits for additional sites.

Almost unnoticed in the midst of all this activity, the Hebrew University was busy lowering its Scopus by eight metres in order to crown it with a \$100-million.

All these pressures were building up around the fragile core of the Old City of Jerusalem, repository of 4,000 years of history

To the men running the city, there were other pressures no less serious arising out of the sharply heterogeneous nature of its population. Identification meant that 65,000 Arabs, who had been sworn enemies at the beginning of June 1967, were by the end of the month fellow citizens of Jerusalem, mingling freely with Jewish residents. At the same time, the influence of Western immigrants streaming to the city began to raise unsettling contrasts with the poverty of the large Oriental community. The ultra-orthodox guardians of the city remained as militant as ever in their determination not to be overrun by the secular forces swirling around them.

In the years following reunification, Jerusalem became accustomed to street demonstrations as one after another of these pressures reached explosion point. Arabs planted bombs in the Mahane Yehuda market and in the Superol supermarket while Arab women and schoolchildren marched through the streets of East Jerusalem to protest the Israeli occupation and lay wreaths on the tombs of dead Jordanian soldiers. Embittered young men dubbing themselves Black Panthers emerged from the alleys of Musrara and the slums of Katamon to address hundreds of followers in the heart of the city. "Natural Karta" demonstrated outside a "sex boutique" in downtown Jerusalem and in Mea Shearim the stoning of Egged buses which violated the Sabbath became a regular Saturday feature. New immigrants from the United States and the Soviet Union were taken into custody by police for blocking traffic in protest over the lack of essential services in their new housing development.

In addition, the Jerusalem Municipal Council was the only one in the world to have the U.N., the Vatican and the world at large peering over its shoulder when it sat down on Sunday evenings to discuss garbage collection, building development and other routine agenda items.

The man sitting at the head of the oval Council table, Teddy Kollek, took on these challenges with enormous zest. He had won a reputation as a trouble-shooter during his years as a Hagana gun runner and as Ben-Gurion's aide. But in the Town Hall, he took on the role of diplomat rather than crisis manipulator, working out long-term policies for the complex, often subtle, problems facing the city. Fortunately, Jerusalem's urban problems were still embryonic enough for strategic thinking to do some good. Mr. Kollek was concerned not only with immediate problems but also with the much more serious ones he saw lying in store in the years ahead.

A TASTE OF this future shock was provided during the past month when the city repeatedly filled to bursting with visitors. The Passover pilgrimage and Matmona Festival were followed in quick succession by the Book Fair, the Independence Day parade and its prior rehearsals, Lag B'Omer and Jerusalem Day. "We had a terrible time the past few weeks," said Mr. Kollek last week in an interview, "because as many as 7-8,000 extra vehicles entered the city on different days. But in three years time, that number of cars will belong to the people moving into the new housing we're now building. We'll have a situation like this every day — you won't be able to move in this city."

The number of vehicles in Jerusalem increased from 12,800 in 1967 to 18,300 last year, a 50 per cent rise. By 1985, there will be, by extremely conservative estimates, 80,000.

Rolled up in a corner of the Municipal planning office on the sixth floor of the Rasso Tower is a map depicting the road net-

Wrapped comfortably in the glory of its name and divided by barbed wire, Jerusalem slumbered peacefully in the Judean Hills for two decades, removed from the mainstream of the nation flowing turbulently below on the coastal plain. Six years ago, with the reunification of the city in the Six Day War, the 20th Century fell upon Jerusalem with a mighty rush. Jerusalem Post reporter ABRAHAM RABINOVICH discusses the results.

JERUSALEM between Heaven and Earth



work called for in the Jerusalem Master Plan for 2010. On it, the heart of West Jerusalem looks like a traffic island surrounded by six-lane freeways and enormous cloverleaf exchanges drawn in garish yellow. The planners themselves have recoiled from this prospect and are presently working out a far modest road system that would be linked to a radically improved public transportation network, possibly including new types of streetcars and moving sidewalks. But even a minimum road system would require the expenditure of IL80 million annually over the next 13 years, according to David Margolis, in charge of the Transportation Master Plan Office for the Jerusalem area. The present rate of spending is IL13m. a year. The sort of public transportation system envisaged would require far greater outlays.

Money — vast amount of it — is obviously required. A special inter-ministerial committee set up by Premier Golda Meir at Mr. Kollek's request is at present exploring the question of how much of it the government will make available to Jerusalem.

But Mr. Kollek is also asking for the power to say how the money is to be spent. "The government spends hundreds of millions of pounds on housing, but hardly anything on roads. If you can't find the money necessary for the road programme, then let's build less housing and have a shade fewer immigrants come to Jerusalem, let the University grow a little slower so that a fewer students from the outside come here and then let's spend the money we save by this for the road network." He has pushed in the past for the creation of a ministry for urban development to provide such coordination. But with no prospect of this in sight, he now advocates power to the cities. "Our officials are not worse than those of the government. They should give us the money and let us allocate it. We can do the job better because we're on the front line and under constant pressure from the public."

THE MOST basic question about Jerusalem's development — its rate of growth — will probably not be decided upon in any government office but in the dark of night in East Jerusalem. "The determining factor is the Arab birth-rate," says Mr. Kollek. "The rule that should govern is the maintenance of the present balance between the Jewish and Arab populations." The East Jerusalem birth-rate of 42.5 per 1,000 residents is one of the highest in the world and far outstrips West Jerusalem's birth-rate (28.1 per 1,000), which itself is higher than the national average (24.2).

The Jerusalem master plan of 1968 had called for a growth rate 2.8 per cent, which is almost exactly the rate the Jewish population has grown since the war. The Arab population, however, has grown by 3.6 per cent. The government has agreed informally, according to a municipal source, that the Jewish rate should not fall below the Arab rate. The Housing Ministry, however, has been pushing for six or seven per cent increase which planners fear would bring urban chaos. Even a three per cent rise means almost 10,000 additional persons each year, more than live in Ramat Hashikol.

Where to put them? Mr. Kollek is convinced that the answer is a densely built-up city rather than an endless array of suburbs. "High-rise is better than urban sprawl," he says. "Hills should be kept open around the city so that when you look out you don't just see three and four-storey buildings. But this means you have to build densely somewhere. Municipal planners, however, believe that density can be achieved without high-rise construction. A proposal they have just formulated calls for a maximum height of eight storeys in the city. Out of the planning controversy



The New World and the Old meet at Jaffa Gate. (Starphot)



Many families live in sub-standard housing. (Rubinger)



Notre Dame was the turning point in relations with the Vatican. (Rubinger)



Arab war memorial sparked controversy but Kollek stood firm. (Goldberg)

sies that have raged over the past few years, a consensus has formed on one principle — the Old City and its visual area to the east and south are to be protected from intensive development. But the major questions concerning the rest of the city have yet to be settled — such as where high-rise buildings will be permitted and to what height and whether there will be a single commercial centre or, in addition, a number of outlying sub-centres to reduce the traffic load on the downtown area. "The next ten years, maybe the next five, are going to decide Jerusalem's future for a very long time," says Prof. Nathan Lichfield, the city's new top planner.

WHILE THE question of Jerusalem's physical development has made newspaper headlines, it is the social problem that most troubles the mayor. "I have the feeling of an impending urban crisis in Israel, particularly in Jerusalem. In (Tel Aviv's) Shechunat Hatikva the battle may already have been lost. In Musara and Shmuel Hanavi here in Jerusalem we're using palliatives — introducing community centres and child welfare centres — but we're just standing still."

At least 850 youths in West Jerusalem neither work nor study. Their aimless drift through adolescence is marked frequently by drugs and burglary. The Municipal Youth Department began sending out youth workers a year ago on an intensive basis to make contact with street corner groups. In the past half year, crimes committed by youths in the city declined by 25 per cent. "It's not enough just to stop them committing crimes," says a youth worker. "We've got to give them some motivation in life."

Incidents of violence at social welfare offices are frequent and this month six youths were arrested for smashing up one of the city's new community centres. Says Mr. Kollek: "Maybe I'm unduly scared by what's happened in other cities in the world, but these incidents show the rise of a discontented group which is economically inferior and also feels socially inferior. A few days ago I went to look at a park we're laying out in Katamon and a child shouted at me 'go back to Rehavia.' Today it's all very, very mild, but it could become much, much more acute. We've made terrific strides in education — introducing kindergartens for three and four year olds, providing social workers, establishing youth centres. But we have to make headway with adolescents and we need to do much more about housing."

More than 18,000 families in West Jerusalem, a startling 37 per cent of the total, were living in premises deemed substandard by the Housing Ministry — houses with communal toilets and showers or none at all, huts built of asbestos or wood, or basement apartments. Seventeen per cent of Jerusalem families have seven or more members compared to about five per cent in Tel Aviv or Haifa. Thousands of children sleep in the same bedroom with their parents, an experience that often haunts them into adulthood. It will take at least 15 years before the existing slums in West Jerusalem are cleared or renovated, according to an urban renewal official.

All this is apart from East Jerusalem, particularly the Old City, where the worst homes are. Any attempt to thin out these slums is likely to meet with strong opposition on both political and social grounds. Municipal officials are convinced that it will have to be done someday since a widening gap between Jewish and Arab living standards, added to other Arab frustrations, must eventually cause tension. But while the Outline Plan for the Old City calls for reducing the population of the badly overcrowded Moslem Quarter, last year's census showed that it had increased by 18 per cent since 1967, partly due to the influx of

West Bank Arabs working on Jewish building sites. While in New York on an arms procurement mission in 1948, Mr. Kollek would sometimes break the strain at the end of a long working day by travelling uptown to the Savoy Ballroom in Harlem near midnight. He would not, he notes, make the same trip today. "You have to build a city so that it's safely built, so that the fire hazard is small. I would like to start building a city that will still be safe years from now."

Communal tension can be reduced, he feels, not only by improving living conditions but also by giving the city's ethnic groups a sense of identity and pride to replace feelings of deprivation or inferiority. That is why seven years ago he encouraged the holding of the first Maimonides festival

of it. Now I'm not ashamed any more. It was the same with the Kurdish folklore week we held in the Jerusalem Forest a few months ago. We brought about 60 artists about their customs and to demonstrate their songs and dances and to show their handicrafts. They saw themselves on television and in the papers and made them a centre for the menial world, we helped create a feeling that they were somebody. "You can't have integration by demanding that everybody change himself according to the image of to be the idea. You've got to give people a feeling of pride. This is for the Arabs and the other communities in East Jerusalem. By helping the Armenians organize the exhibition (in 1969) which

has since become a marginal Jew and Arab mix zone. Most East Jerusalemites are coming more than they ever before. If political feelings can be kept from getting too hot, Jerusalem's Arabs have had it so good. But, of course, political feelings cannot be kept from getting too hot. "I don't think the attitude of the Arabs has changed basically," says Mr. Kollek. "They will continue to regard themselves as hemmed in by their culture and way of life. You can't change that. It's a fact of life. When will we be integration? 'Why don't the Jews and Arabs love each other?' they have an absolutely wrong concept of what should be. The Jews and Arabs will help each other in this exhibition of the next and it isn't

paratively reasonable way. The question is whether we who run the city can be tolerant enough to give others a chance to live their own way of life." Mr. Kollek has advocated a borough system in which the Arab population would run most of their own affairs as a separate administrative entity within a united Jerusalem. Short of this, he favours some form of millet system as practiced by the Turks, in which the Arabs could run their own educational system and other services without any designation of borough boundaries. "In the long run," says Mr. Kollek, "paternalism can't work. The Arabs must do things for themselves and feel responsibility for the things being done."

The Municipality has already made some moves in this direction,

trying to promote since taking of



Ramat Eshkol: considered a model solution to Jerusalem's growth. (Rubinger)

In Jerusalem which drew 300 Moroccan Jews; this year a quarter of a million people came. "The Jewish Life in Morocco" exhibit at the Israel Museum will do more to close the communal gap than many other things," said Mr. Kollek. "A friend of mine who told a neighbour that he had just seen the exhibit, was invited into her house to look at a picture of her grandfather with the former king of Morocco. When he told her he had not known she was Moroccan she replied, 'I used to be ashamed

of it. Now I'm not ashamed any more. It was the same with the Kurdish folklore week we held in the Jerusalem Forest a few months ago. We brought about 60 artists about their customs and to demonstrate their songs and dances and to show their handicrafts. They saw themselves on television and in the papers and made them a centre for the menial world, we helped create a feeling that they were somebody. "You can't have integration by demanding that everybody change himself according to the image of to be the idea. You've got to give people a feeling of pride. This is for the Arabs and the other communities in East Jerusalem. By helping the Armenians organize the exhibition (in 1969) which

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The Municipality has already made some moves in this direction,

tenuous spirit of tolerance that Mr. Kollek fought for an all-party coalition on the 31-member Municipal Council despite the fact that the Alignment which he heads held 16 seats. Giving responsibility to the right-wing Gahal party and to the three religious parties, he argued, would make them more moderate. This approach has proved itself. Although some Council members occasionally contest municipal policies in East Jerusalem on ideological grounds, the Gahal and religious deputy mayors in charge of municipal departments deal with East Jerusalem on an almost purely pragmatic basis. "I know that some people think we favour throwing out the Arabs," says Gahal deputy Mayor Yehoshua Matza. "They think we don't want to see them or serve them. This is the exact opposite of the truth. We can't permit ourselves to have two classes of residents. We must improve the Arab standard of life. So far we have done very little. But we can't improve the Jews' standard of life and not that of the Arabs. We can't say they have equal rights without giving them equal treatment."

Mr. Matza, who is in charge of the City Beautification Department, acknowledged that he differed with Mr. Kollek on many issues, including that of self-government for East Jerusalem. "Their children should learn Arab history from Mohammed and Saladin until today," says Mr. Matza. But the schools should be "Israel-run." These issues, however, are ones that both he and Mr. Kollek know will be settled on government level, he says. "We could have had nothing but four years of bitter argument but we understood that these are ideological questions and we decided instead to concentrate on municipal problems."

The spirit of tolerance stood up to a cruel test last September with the murder of the 11 Israeli athletes at the Munich Olympic Games. Despite the horror and the anger felt by all Israelis, no mobs descended on the Old City. The mayor feels that the same spirit of tolerance has also permeated the Orthodox Jewish quarters. "The students of the great Yeshivas don't participate in the clashes with the police at Mea Shearim. It's always the Neturalim and a few hangers-on. Without the coalition, this wouldn't have come about."

WHERE CHURCH affairs in Jerusalem are concerned, tolerance becomes a matter not just of common sense of high politics. While fundamentalist Christians saw in Israel's return to the Temple Mount a fulfillment of the Biblical prophecy, many of the major churches took a frostier view. In addition to more deeply rooted reservations they may have had, they were uncertain how the conquering Israel's would deal with the Holy Places and the Arab population. The Israeli government and Mr. Kollek's administration sought to reassure them.

"The Western churches in particular don't want just to have Holy Places," says the Mayor. "They want to keep a community here. That's why they were very worried in the beginning that we would push the Christians out. They are also looking for something else — a field to work in. Not necessarily missionary work. The Anglicans and Catholics are too sophisticated nowadays to believe in conversions. The Catholic Church, for instance, is no longer the Church Militant. It's the Servant of the Church. They will not easily find use for their services among the Jews — not as nurses or as teachers. So for them the Moslem population affords an opportunity to be active in the Holy Land while the smaller Christian community keeps the churches from becoming empty monuments. As they have come to appreciate that we are not pushing out either the Christians or the Moslems, relations have improved on all levels."

Mr. Kollek, whose work-day runs from about 7 a.m. to midnight, finds his relaxation in the very diversity of his job. "It's not like packing oranges for 12 hours." A year ago he seemed tired and fed up with the trials of the job and many who knew him took at face value his statement that he would not seek re-election. Since then, however, his enthusiasm appears to have revived completely and he has left himself a clear opening for running again. Insiders believe he will. The decision, says Mr. Kollek, will depend in good part on what the government decides

churches with interests in Jerusalem have moved to prevent anti-Israel resolutions by the World Council of Churches and the subject of internationalisation has not been mentioned by the Vatican for several years. Locally, vital tracts of land have been sold or leased by churches for parks (including the Jerusalem Park around the Old City), schools and other purposes.

A crucial event was the Hebrew University's transfer of Notre Dame Hospice to the Holy See at the behest of the Israeli government. It had been sold to Jewish interests without the Vatican's approval, by the Catholic Order which owned it. The handing back of the massive hospice, occupying a strategically located site opposite the Old City walls, was dramatic proof that the Israeli authorities were not seeking to de-Christianize Jerusalem. "Notre Dame was the turning-point between us and the Catholic Church," said Mr. Kollek, who played an active behind-the-scenes role in bringing about the transfer.

Before cities came to symbolize crisis they symbolized culture. For Mr. Kollek they still do. The Viennese-born mayor has achieved by his personal efforts far-reaching changes in the cultural climate of Jerusalem within a few years. He was the moving spirit behind the creation of the Israel Museum and the Jerusalem Theatre, facilities matched only in cities many times Jerusalem's size. Under his administration, Jerusalem has become the first city in the country to require that a fixed percentage of a school's construction cost go towards the adornment of the building with works of art. Pieces of sculpture are to be found in parks around the city and new libraries built that are among the most attractive and best-used in the country.

THE MONEY for most of the cultural projects has come from the Jerusalem Foundation founded in New York in 1968 on the initiative of Mr. Kollek who has an exceptional talent for persuading the wealthy that they will feel better if they give away money. The government at first frowned on the project, fearing that it was some sort of campaign fund for Rabi, the Labour splinter with which Mr. Kollek was then associated. The Foundation soon gained acceptance, however, and in the past seven years it has channelled IL45 million from foreign donors to 200 projects in Jerusalem. These include more than 70 new parks and playgrounds in East and West Jerusalem, as well as community centres. A century-old building next to Yemin Moshe is being converted by the Foundation into a guest-house for foreign artists and intellectuals who will be invited to remain "in-residence" for up to a year. "By their sheer presence," says Mr. Kollek, "they will have an influence on the cultural life of the city."

"We are creating a level of culture that was unknown in this country," said Mr. Kollek. "We can't compete with Tel Aviv's theatrical tradition but we will educate people to love the theatre. We have just decided on a programme that will bring every child in the city to the theatre at least once a year. It's not an ambitious scheme, but it's a beginning."

Mr. Kollek, whose work-day runs from about 7 a.m. to midnight, finds his relaxation in the very diversity of his job. "It's not like packing oranges for 12 hours." A year ago he seemed tired and fed up with the trials of the job and many who knew him took at face value his statement that he would not seek re-election. Since then, however, his enthusiasm appears to have revived completely and he has left himself a clear opening for running again. Insiders believe he will. The decision, says Mr. Kollek, will depend in good part on what the government decides



regarding additional allocations to Jerusalem.

Mr. Kollek's two election victories in Jerusalem have been clear personal mandates, and his independence has not endeared him to the party hierarchy in the city. He does not usually attend party meetings and does not consult with party leaders on appointments or major municipal decisions. "What is good for the city is good for the party," he says. The party's leadership has announced that it will back him if he runs again but

their enthusiasm for each other is restrained.

Mr. Kollek has not gone without his share of criticism over the years. He has been accused of being too oriented towards high-rise luxury buildings such as the Wolfson Towers and he has not infrequently tried to keep development plans away from the press and public during the crucial formative stages of discussion.

The evacuation of former Yemin Moshe residents, so that the quarter could be taken over and renovated by artists and millionaires, was regarded by many as high-handed rather than high-minded.

His temper and sharp tongue has sometimes led to regrettable outbursts as when he told Agudat Yisrael Rabbi Menahem Porush during the rioting in Mea Shearim last year that rioters who attacked the police "should have their bones broken."

Rabbi Porush claimed that Mr. Kollek had also said that the Mea Shearim Quarter "should be burned down," a remark later denied by the Mayor. When Black Panthers demonstrated in front of City Hall against deprivation and

neglect he demanded that they get off the grass. When a Rehavia parent participating in a demonstration at City Hall threatened the Mayor that he would vote against him unless conditions in his child's school were improved, Mr. Kollek countered with "Kiss my ass" — in Hebrew, of course.

Nationalist and religious elements have accused him of catering to the Arabs at the expense of Jewish interests as when he opposed the demolition of Arab houses at the Kotel Hakatan by the Ministry for Religious Affairs which was seeking to expose a section of the Temple Mount Wall. He has also been denounced for submitting to demands by the religious that main streets through their quarter be closed on the Sabbath.

Despite this criticism, however, he has brought undoubted stature to the job and displayed a breadth of vision that matches the dimensions of the task. He has presided over Jerusalem during one of the most tumultuous periods of its history and it might be testimony enough to his abilities that

the city has not collapsed about his ears. He is perhaps the best known Mayor in the world and his reputation at home will probably prove to be undiminished if he runs again.

SAYS A LEADING municipal councilman from another party: "If I stood on a platform during the campaign and said that Teddy is impetuous or doesn't consult his advisers enough, it wouldn't be fair. All these pressures weighing down on us are first and foremost on him. If a man sometimes makes mistakes under these circumstances, it's understandable."

The town that Teddy Kollek took over in 1986 has finally become a city. Size brings its own reward in the form of specialized services that a small town cannot support. The sudden craving for pizza can now be indulged — there are two pizzerias downtown; Chinese egg rolls are being sold at the Ramat Eshkol shopping centre. There is a sauna

and boutiques for pregnancy dresses and several shows may be going on any given night. Nevertheless, among veterans of Jerusalem that was can still be found lying close to the face, a Jerusalem where one surely scanned the morning newspaper over coffee in your cafe surrounded by familiar faces and footsteps could be heard on quiet streets.

Does Teddy Kollek — Jerusalemite, not Mayor — regret the passing of the large village that he himself had loved? "You have more things going on in Jerusalem today," he says, "than in any other city of its size anywhere. Good things. At the theatre, the Museum, at the University, at the book fair, concerts. You have all this in a small town. But you have to pay a price for this. Everybody regrets he isn't young anymore. But that is the law of life."

(This is the 17th of a series of articles on Israel's cities and their mayors).

Shirts, shirts, shirts

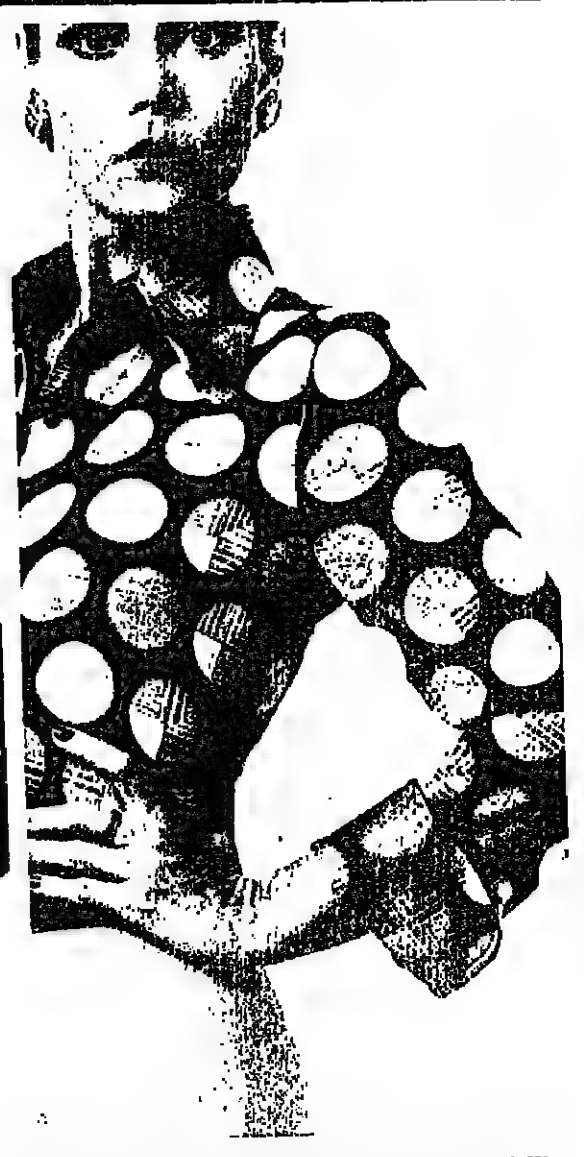
You can wear them crisp — man-tailored, flower — patterned, geometrically — patterned or in a wide — range of bold checks. There are plenty of cool — summery ones around, cut — conventionally at the front — and diving deeply at the — back; others are romantic — and peasant style in ap — pearance, with puff or but — tery sleeves, and many — have elasticated smock — ing, fitting closely in a — flattering way. Whatever — your own particular style, — the selection of shirts cur — rently to be found around — is wide one, whether you — team them with Oxford — bags, elephant foot pants, — slungpipes, maxi or mini — skirts. Seen here is a small — selection of the new sea — son's crop.



Little girl took smock shirt comes in a wide range of fabrics and patterns, including fine cottons and organdies, striped, dotted or over — printed with florals. It costs £14.95, is im — ported from London by "Carnaby 87," one of the — many new boutiques currently springing up on — Aileahy Road in Tel Aviv.



Sophisticated leaf-sprigged shirt by Lahav, de — signed especially for them by Pierre Dalby of — Paris and one of a wide range of similar styles. — This one is in voile quality crepe de chine, well — tailored and with a long-point collar.



Another Lahav shirt, this one in medallion — printed Aorlian, in a range of colour combina — tions all on a dark ground, designed by Gregory — Goldberg.

Olim, Temporary Residents

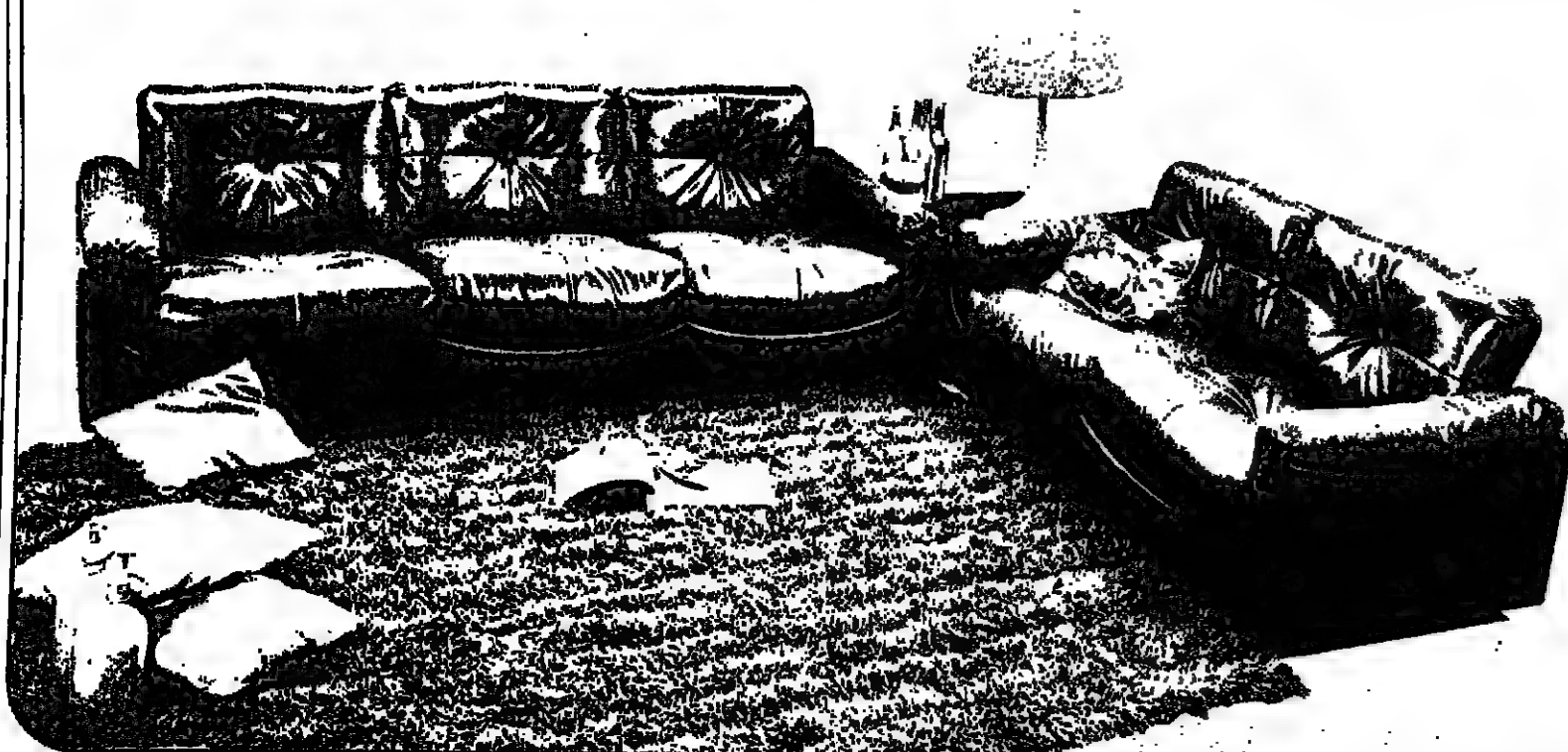
NEW DEADLINE... JAN. '74

The latest official announcement states that new immigrants now have only until January 1, 1974 to receive tax-free furniture. As Israel's largest home furnishings firm, Danish Interiors respectfully suggests the following:

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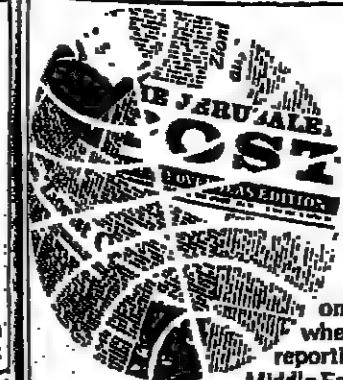
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All there is to know about wall-to-wall carpeting

PERSIAN RUGS, about which I wrote last week, are very lovely things, but not everyone has them. Some people simply don't like them. Many others like them, but cannot afford them.

What are the alternatives in carpeting? There are quite a few choices on the market, some locally made, some imports.

Wall-to-Wall

THE newest trend in carpeting in Israel is wall-to-wall. It is one of those things which people said "wouldn't come to Israel," but, like wallpaper, it did.

The only people I know personally who have wall-to-wall carpeting are a family of American immigrants, who imported their floor-covering from the U.S. It is a synthetic type which comes in squares with an adhesive backing to hold it to the floors. "Why wall-to-wall?" I asked the woman of the household. "It's easier to vacuum a carpet than to mop floors." But most people who have lived in this country for a long time think there is nothing nicer than freshly washed tiles with colourful well placed rugs.

I asked if she found any problems with wall-to-wall carpeting in Israel, as compared with abroad. "Just one," she said. "Because local floors are tile, and not wood, you can't tack down the edges of the carpet, and there is a tendency for dust to collect at the edges." Because it can't be tacked, she advises having the edges of the carpet bound; which makes it lie flatter. For a perfect fit, she also suggests having the carpet cut a shade wider than really necessary, because it shrinks a little when washed. (Wall-to-wall carpets must be washed on the floor, of course, generally by a professional company, once every couple years.)

My friend, by the way, is speaking both personally and professionally — she works for a duty-free import firm which sells new immigrants carpets from Denmark and England.

Underfloor central heating, by the way, penetrates through the wall-to-wall carpeting without difficulty, I am told by my friends who have it. This is also stated by the distribution chief of Carmel Carpets, Mr. Haim Aitani, who has wall-to-wall in his home. His Tel Aviv office, incidentally, has a real Persian rug underfoot — "my personal taste," he admits.

Carmel Carpets

CARMEL CARPETS, with factories in Caesarea, Nazareth and Netivot, is Israel's largest manufacturer of machine-made rugs. Wall-to-wall carpeting, its newest line, has been on the consumer market only about three months, though some was made for hotels before that.

Carmel's wall-to-wall carpeting is synthetic fibre, or a wool-nylon mixture. It comes in three types: the plain, "scroll" — with a two-colour design — and tweed. Some have rubber backing. The Carmel wall-to-wall carpet is made five metres wide, so it can be cut in a single piece to fit almost any room — rather than being laid in strips as most carpeting I remember from abroad. Prices range from IL70 to IL117 a square metre. Installation charge runs an additional IL10 a square metre for the rubber-backed type carpet, which can be laid as

which is pasted to the floor, or IL18 a metre for the backless type which requires a jute underpadding.

Persian (and Chinese) reproductions still represent Carmel's biggest line, accounting for about 70 per cent of its business. The machine-made Persian-style carpets are patterned on real Persian carpet designs, particularly on old designs no longer in production by the hand-weavers. One thing I have noticed is that Carmel carpets tend to be in shades of brown, green, yellow and blue — rather than the reds which predominate in authentic Persian rugs. When I asked Carmel about this, I was told it is more a matter of suiting current public taste than any technical difficulty in reproducing red tones.

Carmel's reproduction Persians are made of pure wool. Unlike hand-made Persian rugs, they do not have knots to hold the threads in place. What holds them? Simply the density of the wool threads attached to the cotton and jute backing, Mr. Aitani told me.

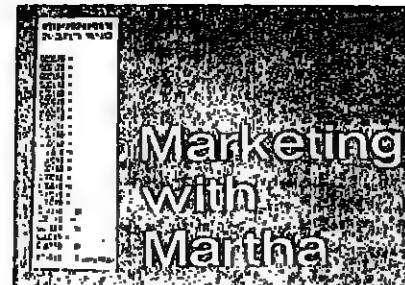
The greater the density of threads, the higher the quality of a Carmel carpet. The top-quality is called the "King" type — "with the density of a good genuine Persian carpet," Mr. Aitani says. The machine-made Carmel Kings retail for about IL224 a square metre — as compared with IL400 for the least expensive real Persian rugs on the market, and IL600 or more for fine quality Persians. Carmel, by the way, is not permitted by law to fix its retail prices, but only "recommend" them so these vary somewhat from shop to shop. The central agency for Carmel is Rehov Gruenberg 28, Tel Aviv, Tel. 611321. Anyone who wants to check if a price quoted is reasonable can telephone the Carmel office.

In the Persian reproduction line, the top-quality King is followed by "Royal," which uses the same thickness of thread but a less dense weave. It sells for about IL193 a square metre. There are less expensive lines as well. Carmel carpets run to three-by-four metre sizes — down to small throw rugs.

One objection to machine-made carpets, of course, is that they are not exclusive. Sometimes, Mr. Aitani says, the manufacturers would like to stop a particular design but the public demand is just too great, as in the case with "Style 2006." Mr. Aitani will argue that new genuine Persian carpets are "half factory-made anyway, and you can find a thousand carpets alike." Be that as it may, you are not likely to find many of the exact same model imported to Israel from any given Persian carpet source.

A Carmel line growing in popularity, especially with young buyers, is the Scandinavian modern style. These are thick, long-looped carpets in bold colours, with or without design. The so-called colours are called "Copenhagen," the patterned ones "Heron," and both retail for around IL173 a square metre. One of the most striking patterns is "Fjord" — "bought almost exclusively by people under 35 years of age," I was told.

So far the modern carpets are pure wool, but there is a trend toward synthetics in the modern styles at Carmel. Synthetics are being laid in strips as most carpeting I remember from abroad. Prices range from IL70 to IL117 a square metre. Installation charge runs an additional IL10 a square metre for the rubber-backed type carpet, which can be laid as



cleaning — including an occasional vacuum cleaning of the wrong side. "Vacuum the underside, clean up any dust that collects on the floor, then vacuum the topside." Most experts advise against vacuuming any carpet the first six months to one year after the fibres "set," i.e. tighten through being walked on. For three to four years, have the carpet washed by a home-cleaning service, if you have a synthetic wall-to-wall carpet. Carmel carpets are made with a moth-proofing process, I was told, and the carpets are guaranteed not to run. Exposure to sun, however, causes some colour changes in time. Mr. Aitani warns. This is one of the good reasons for rotating the position of a carpet frequently.

Arpadon Carpets

IF CARMEL IS the largest carpet manufacturer in Israel, Arpadon claims to be the oldest. Better known as a maker of upholstery and curtain fabrics, Arpadon in Herzliya has been making Persian-reproduction carpets for the past 20 years. One of its biggest outlets is the

(Continued on next page)

Fashion scholarships donated



Fifteen scholarships each worth \$1,000 were donated to the Shenkar College for Fashion and Textiles by members of the Textile Committee at the Economic Conference earlier this week. Conference members were the College's guests last Monday, invited to a lunchtime presentation of Fashion students' work, a light break from the more serious business in hand, giving them an opportunity to see for themselves the progress of a College set up three years ago at their own instigation. From scene-setting toddler's clothes to a wide range of both casual and elegant daytime wear, hostess styles and mouthwatering pretty romantic-style nighties for mother and daughter. Fabrics were all locally knitted or woven, some of them in printed designs by students in the College's textile design faculty. Black tulle cocktail dress is the work of a promising 1st year student, bias-cut with bloused top and cut-away line to the armpits.

Arpadon's managers, Mr. and Mrs. Lishit, told me that its carpets follow the latest European trends with shades of yellow particularly popular just now, and a wall-to-wall bedroom rug. Arpadon's maximum carpet size is 12 metres, except for a few run-off patterns which can be cut to length.

Indoor-Outdoor

Arpadon's managers, Mr. and Mrs. Lishit, told me that its carpets follow the latest European trends with shades of yellow particularly popular just now, and a wall-to-wall bedroom rug. Arpadon's maximum carpet size is 12 metres, except for a few run-off patterns which can be cut to length.

Indoor-outdoor carpeting, a polyamide carpet usually used wall-to-wall, is made in 1.5 metre strips with backing and is good to the edges. Although it is an import, it is about equivalent to the machine-made wall-to-wall carpeting. Arpadon sells here for IL98 a square metre — or about IL142 a square metre with duty-free prices. Installation runs another IL2 a metre.

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Handmade and Modern

RESPECTIVE CARPET buyers like modern designs, but something original, would be invited to visit Maskit in the Tel Aviv building in Tel Aviv (or elsewhere). Maskit carpets, made of 100 per cent New Zealand wool, are designed by artists and woven by Arab and Jewish women in various Masada workshops. Bold, modern designs predominate, a few with traditional Jewish motifs (such as menorahs). Sizes up to five metres are available, and the carpets are made to order, with a six-week three-month waiting period.

Maskit also sells a less expensive line of hand-woven wool carpets. To the Mediterranean rustic style of the untrained eye, these resemble the cheap carpets sold at Arab markets, but I am told they are made from best wool and faster colours which last. The IL80 to IL100 a square metre.

Martha Meisels

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New toys and clothes for '2nd-hand' children

Judy Siegel

IF SOME of Israel's underprivileged children were allowed to vote, their choice for "the nicest ladies we've never met" would be the 100,000 members of the National Council of Jewish Women. These women are mobilized for devoted service to the disadvantaged and handicapped in Israel.

Two projects hatched by the 80-year-old organization — Ship-a-Box and the Centre for Research in Education of the Disadvantaged — are making a sizeable impact upon our young people and the techniques used to educate them.

In 1947, new toys and clothing were sent to children in Europe who had survived the Holocaust and to Jewish communities in North Africa and Iran. As the population shifted, the Ship-a-Box programme turned its attention to the State of Israel. This year, over 45,000 children from infancy up to the age of 18 will be presented with warm sweaters, rubber dolls, sleek toy trucks and a multitude of other playing and learning toys.

"We supply things that are either unavailable or too expensive to buy in Israel," says Helen Neustatter, a coordinator of the project, as she sits in the windowless, basement warehouse in Jerusalem.

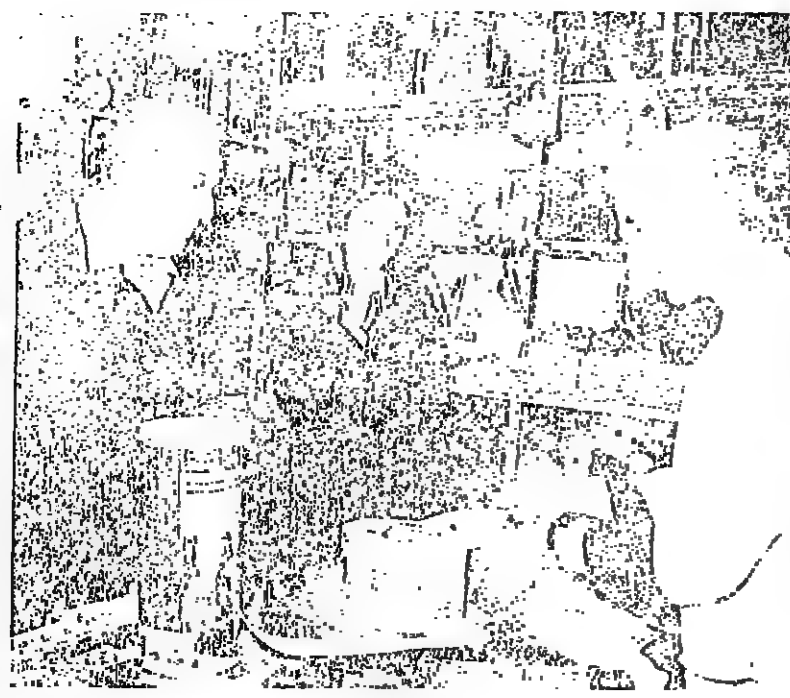
On the well-stocked shelves, along with puppets, puzzles and planes that would tempt even the

most dignified adult, are toys made especially for the physically- and emotionally-handicapped. There are magnetic chess sets for children who can't pick up fallen pieces; hand-sewn, tufted cloth balls for those who can't grasp rubber ones; musical instruments for the blind; whole families of rubber dolls for Haifa youngsters who rarely see their sailor fathers.

"The toys and clothes must be new," insists Nina Silberg, chairman of Ship-a-Box, "because these children already feel second-hand." The recipients are chosen with the cooperation of the Ministries of Education and Social Welfare. Foster mothers and social workers usually come personally to make their selections. If a visit is impossible, the women at the warehouse send the items directly, based upon a request list received from the family or institution and approved by the local social welfare supervisor. More volunteers are needed to keep the warehouse going.

A recent innovation is the installation of television sets in kindergartens and schools. Fifty of these, equipped with stands, covers and locks, and each costing about IL2,200, are already in operation. They enable children to watch the special educational programmes broadcast on Tuesdays and Thursdays. "Before we started this new scheme," says Helene Zadok, Council's Israel representative, "the children had to go from house to house in all kinds of weather to watch them."

Council members in America have come up with a variety of clever ways to raise money for Ship-a-Box. A group of senior citizens in Massachusetts who used to gather every week to play cards now make knitted goods and send them to Israel. Other sources are raffles, luncheons, greeting-card sales, theatre parties, trading stamp collections and fund drives by schoolchildren. Toys and materials are purchased from wholesalers or occasionally donated by local merchants; then they are packed and shipped in



Nina Silberg, chairman of the Israeli Volunteer Committee, shows Welfare Minister Michael Hazan the special gifts that come in under the Ship-a-Box programme of the National Council of Jewish Women. Helene Zadok (right) Israel Representative of the NCJW, looks on.

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In 1968, the N.C.J.W. and the Hebrew University School of Education set up the Centre for Research in Education of the Disadvantaged, whose director is Dr. Chaim Adler. The Council committed IL4m. to it over a period of 10 years.

The Research Centre's goal is to "develop and evaluate new educational methods, materials,

practices and services" for children from disadvantaged backgrounds to compete in modern Israeli society with those who are more advanced. Successful projects are often tested and implemented throughout Israel by municipalities and serve as a model for educators and administrators abroad.

In 1965 a team of researchers led by Dr. Carl Frankenstein worked with 60 disadvantaged teenagers at the Council-built Rehov University High School. The purpose was to see if "the widespread academic retardation caused by social and cultural deprivation can be reversed if the school uses appropriate teaching methods and provides essential personal support." Fifty-one of the test group, a very high percentage, finished high school, and serving in the army and will soon enter the University, where they will be observed carefully. In the Centre's "Baby-Talk Project," public health nurses are teaching mothers how to talk to their infants and promote their mental development.

The Home Intervention Programme for Pre-School Youngsters is also proving successful, whereas similar projects — the Headstart in the United States — have shown serious failure. HIPPY, as it is called, "is a simple material designed to stimulate curiosity and provide a group of basic concepts needed for the start of formal schooling." Both the mothers and paraprofessionals of similar social backgrounds are involved, and this fact is believed integral to the progress shown by the preschoolers.

The Council's projects are not only working to the advantage of children here, but its American members, who had not felt any strong identification with Jews, are now directly involved in their future.

Carry On Sergeant!

Chassah Bat Haim

POLICE SERGEANT was on the road again, after a carefully and obediently obeyed his signal, that womanly courteous and cooperative attitude more than men. He might as well say so far as to say, he was a driver. This is partly, I think, because they have more time for life and limb, and less time for filling out forms and waiting in Police Courts in

stead of getting on with essentials like making the dinner and seeing that important copybooks and memoranda are taken to school and work, not left on the table. We have a pleasant chat while he writes down details about where I am going and what for and how many people are going with me. His colleague at the next car is having a more difficult time with a doctor who is scowling at him and refusing to tell him anything without the production of a warrant and the reason for the questionnaire. The interrogators are rather vague about who wants to know and what for. They just gave them the questions and told them to get the answers. I have no objection to telling them what they want to know. I have nothing to conceal and it is usually the quickest way to get through.

The girl-soldiers in the car are pleased with his remarks and compliment him on his freedom from prejudice and acute observation and we drive off all smiles

and mutual goodwill while the doctor is still arguing. He passes us again shortly, still frowning grimly, weaving in and out at high speed, no doubt on his way to patch up victims of road accidents.

The man who taught me to drive also preferred female learners as they were less inclined to argue and naturally a good deal prettier than airmen. He was an old-fashioned man who insisted on rigid drive-to-rule methods; hand and light signals, slowing down—even stopping—for pedestrians, no overtaking on corners or on hills, no jumping lights; all of which habits, hard to shake, brand one here as an elderly square, unfit, particularly if female, to be behind a wheel. Flocks of us were let loose, in blacked-out wartime England piloting thirty-hundredweights and three tonners through unmarked villages and darkened cities. The accident rate was minimal.

Feminine ego apparently needs less boosting of the kind that

is provided by exceeding the speed limit, edging other cars off the road and taking off like a rocket. My own feeling is that if a person is in such a hurry as to put his life in danger for half a minute, I would prefer to make sure he isn't doing the same for me, rather than challenge him to a duel.

I am not insulted if a car overtakes me, nor do I take it as a personal affront if someone pulls away quicker from a traffic light than I do. However, I am often tempted, when the driver behind, never so far as I have noticed, a woman, starts to hoot my engine, walk back and inquire politely if there was something he wanted to tell me.

Some enlightened police sergeants excepted, there seems to be, in spite of lip service about equal rights, an acceptance, one might even call it an embrace, among men, that the traditional Middle-East role for women is correct and desirable. They should

be walking behind the cars, with bundles on their heads, not posing a threat to male dominance by pretending to control such large pieces of machinery. They should content themselves with smaller, more modest devices like washing machines and mixers.

This concept must surely have been in the mind of the man I met, briefly — while driving slowly and patiently behind a large truck on the narrow winding road through Maragah to the Acre-Safed highway. He came up in a van on the wrong side, forcing me over to the left round one of the many corners, regardless of what may have been coming over the crest of the hill. When I let out a long blast on my horn in protest, he leaned over, his moustache bristling with aggression and shouted, "Women drivers! Shouldn't be allowed on the road. To Hell with them." I console myself that if there is any justice in the world, he will certainly reach that destination before I do.

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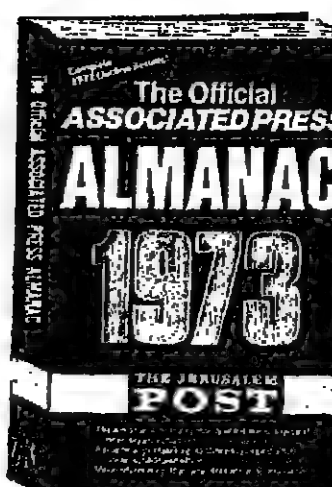
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Pinter, Fogard and Duerrenmatt openings

OLD TIMES by Harold Pinter, directed by Ruth Kiselev, at the Habimah. Directed by Leonard Kish, set and costumes by Leon Vaux, lighting by Michael Kish.

BUSMAN AND LENA by Athol Foulke, translated by Shimon Levi, at the Habimah. Directed by Helen Kish, set by Terry Jacobs.

THE PHYSICISTS by Friedrich Schlegel, presented by the Tournee-Theater, directed by Helmut Ginzburg. Directed by the author.

IT HAS BEEN a bountiful week, with three new productions, each something worthwhile to see. Two are at the Habimah, which has lately been putting on plays at an unprecedented rate, one by a visiting company.

Old Times (inexplicably translated into the Hebrew equivalent of "Only Yesterday") is a play like a musical composition, a chamber piece for three: a very feminine woman, a very man, a man who has to lose his manhood. It is a fragile play in which the silences are as expressive as the sparse talk, and every word is pregnant with meaning beyond the simple meaning. A realistic play depicting the life of two persons over the course of a third one, *Old Times* has a non-realistic, poetic quality, present and past mingling to make the action seem to exist in time.

The recurring Pinter theme, a scene from outside threatening to destroy an apparently peaceful world, is here again. Kate and Deley have been leading a life in the country. Anne, Kate's friend and roommate of many years ago, intrudes into this little world. We learn a good deal about the two women before Anne appears — as the play opens, she is only a shadow outside the room. From Kate's answers to Anne's relentless questioning, and from Anne's own conversation, we become known of their past. There is nothing startling in these recollections: merely the story of two young girls living together in a small flat in London, generously sharing of the rich cultural life they had to offer. There is no indication of a lesbian relationship, but the implications are there. Anne being a strong, active woman, while Kate is weak and subtle, all soft, receptive femininity. She was happy in those heady days in London with Anne, and Anne was equally so in her present life of a virtual recluse with Deley.

Even before Anne appears, Deley begins to defend his possession of Kate against the menace of the past or the present — past and present mingling, this is never far from the point where he and Anne become locked in a struggle during which Deley becomes sexually attracted to his roommate to the point where he invents or invents — the play is a series of Pinterian ambiguities — a struggle between him and her, and she with his victory; he and Kate will remain together, but their relationship has undergone a change. The Habimah production by Leonard Schach provides an even-tempered, subtle beauty. Against the background of Adrian Kish's set, with straight lines and blues, and straight lines and blues, the three characters create an eerie Pinterian landscape, the three characters a slow-motion, dream-

like ballet of words and movement and the absence of both, with Michael Lieberman's eloquent lighting following and commenting on the action. There are some moments of great visual beauty — the scene with Kate after her bath sitting in the centre like an unearthly apparition while Anne and Deley eul each other up with verbal blades comes to mind — and moments when I wished the text would be better interpreted, as in the scene where Anne and Deley converse by means of lines from songs of the 'forties. The neither-singing-nor-reciting misses the point, especially since the lines are so poorly translated that I barely recognized them.

The translation is altogether unsuccessful, Pinter's ever-so-subtle, many-valued language being rendered in rather simple Hebrew, often with obvious inaccuracies. To quote one: if the author wrote that Kate prepared a casserole for dinner he did so because a casserole is characteristic of the kind of life the two girls led in the old times. Translating the word as "zill," which means "roust," obliterates that fine point.

Which is a pity, for the cast of three deserves a better text. It is an excellent cast, with Misha Asheroff on sure ground in the role of the odd-man-out protecting his territory, Miriam Zohar playing Anne with a steely, occasionally sinister, coldness, and Aviva Marks all feminine beauty and softness.

A FLIGHT of narrow steps leads from Habimah's small hall and the world of English sophisticates to the basement, where we enter a world of exceeding ugliness and misery. *Busman and Lena* is a play about people who are, by their own definition, "garbage," reduced to that state by the racial policy practised in South Africa. The two are "coloureds" for whom there is no place in society, and they thus perpetually wander, a few steps ahead of the white man's bulldozer, camping in garbage dumps. Their misery has made of *Busman* a brute who can express himself only with his fists — and finds solace only in a bottle of cheap wine — while *Lena* has managed to preserve her humanity and femininity. When on their wanderings they meet someone even more miserable than themselves, an old black man obviously nearing his end, *Busman* reacts with ferocious hostility, while *Lena* finds in the wretch an object for her maternal feelings, and lovingly nurses him until he dies in her arms.

A play with an obvious message, meant to expose the utter inhumanity of the apartheid system, *Busman and Lena* successfully avoids the pitfalls endangering this sort of play by presenting not only a real human beings with real lives and problems within the social system the author exposes. From the moment they appear on the stage two human wrecks wrapped in stinking rags, bent under their burdens, they engage our interest and sympathy, which become more intense as the play progresses. The appearance of the old man serves as a catalyst, causing the woman to rebel against her brutal mate, and bitter truths are exchanged between the two, exposing the depth of their misery, their antagonism and self-hatred. In the end, after declaring her intention of leaving *Busman*, *Lena* picks up her share of the bundles and meekly follows him to the next garbage dump.

The play, translated into clear and incisive Hebrew by Shimon Levi, is directed with frank, deeply moving realism by Helen Kaut-Hauson, and is superbly acted on an intentionally repellent set designed by Terry Jacobs. Shulamit Adar, whom we have not seen for a long time, seems to have found here the right role for her talents, and gives a performance which is sincere and convincing throughout. Zecharia Toby is forceful and just as convincing. Heinz Bernard, a newcomer, is all dignified humanity in the mute role of the dying old man.

THE ELEGANT audience which came to the opening night of the visiting Schweitzer Tournee-Theater was rewarded by an excellent performance by a first-rate cast of Duerrenmatt's *The Physicists*. Under the direction of the acting With minor exceptions, the was on a higher level than we are accustomed to. In particular, the acting of Charles Regnier in the leading male part was a joy to watch. Although no longer young, Mr. Regnier has — among other assets — an amazingly agile body which he uses with extraordinary expressiveness.

Swiss Friedrich Duerrenmatt belongs to the generation of play-



Shulamit Adar, Heinz Bernard and Zecharia Toby in "Busman and Lena"

(Agor)



Charles Regnier and Karin Buchholz in Duerrenmatt's "The Physicists"

is concerned with other problems, such as the systematic destruction of nature by what we call civilization. Thus *The Physicists* — in which three great scientists decide that the only place where they can remain free is a home for the insane — has the ring of a play written a long yesterday ago. Add to it that the highly involved plot — the play is a thriller with no less than three murders — shows on second viewing the crude threads with which it is held together, is to understand why I was left cold, though I greatly enjoyed the acting.

In addition to Charles Regnier, there is Ruth Hellberg as Fraulein Doctor Mathilde von Zahnd, the madwoman who runs a high-class sanatorium for the insane, giving a blood-chilling performance, and Georg Weiss and Walter Fein, who play respectively "Newton" and "Einstein," two inmates who are not nearly as crazy as they seem to be. I would have liked to see them all on a stage which does justice to the play instead of the downright shabby set which could hardly be taken for what it purports to be — the parlour of the sanatorium for millionaires.

SEVENTEEN years later, things do not look exactly the way they did to Duerrenmatt then, which shows the weakness of a play written without a historical perspective, under the direct influence of current events. *The Physicists*, written only ten years ago, already appears obsolete in our fast-changing times. In 1962, the trauma of Hiroshima was still fresh, the threat of an "ultimate" weapon in a world divided between two hostile blocs was very much in the minds of mankind, and the plight of scientists forced to violate their consciences in the service of their country was a legitimate subject for drama. Now, however, the threat of a world holocaust caused by that ultimate weapon has receded into the background, and mankind

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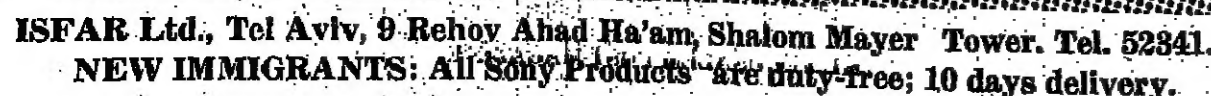
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FRIDAY, JUNE 1, 1975

THE JERUSALEM POST MAGAZINE

PAGE THIRTY-ONE



PAGE THIRTY-THREE.

WHAT'S ON

Plant a Tree in Israel

Free tours for planters to the hills of Judea leave every Monday and Wednesday from Tel Aviv for details and registration please call Visitors Department, Keren Kayemet Le-Israel (Jewish National Fund) in Jerusalem - Rehov King George, corner Rehov Keren Kayemet, Tel. 3531, in Tel Aviv - 38 Rehov Hayarkon, opp. Dan Hotel, Tel. 23445.

ALL WEEK IN JERUSALEM

a. Israel Museum: Sun., Mon., Wed., Thurs., 10 a.m.-4 p.m. Tues.

Museum 40 a.m.-4 p.m. Rockefeller Museum 40 a.m.-4 p.m. Fri., Sat., 10 a.m.-2 p.m.

Exhibitions: Impressionist and Post-Impressionist paintings from the Museum and Farkas Collections (Goldman's Hall).

Jewish Life in Morocco. Inscriptions Reveal (Rockefeller).

Anna Ticho - recent drawings and watercolours (Cohen Hall).

Come current in Bretz-Israel from mid-fourth cent. BCE to present day (Numismatic section).

Introduction to Design (Palestine Design Centre).

Pupils at work - from museum art centres for children (Youth Wing).

Special exhibit: The largest and smallest in local coins: a coin from Acre, Ptolemy II, ca. 270 BCE, 84 g.; a coin from Gaza, IV cent. BCE, 1/10 g.

Conducted Tours: By appointment only Tel. 3433, Jerusalem.

Tour of Hadassah Project in Jerusalem, 8.30 a.m. Strauss Health Centre, 24 Rehov Strauss, IL-40 or \$2.00 towards transportation and refreshments.

Medical Centre only includes Chagall windows exclusive audio-visual presentation "The Hadassah Story", 8.30 a.m., 11 a.m., 12.15 p.m. and 8 p.m. in Science building. No charge. Buses No. 6, Kiryat Moshe, Tel. 52232.

Baye, Town Jerusalem - (Kiryat Noar), Bayit Yigael, Daily Tours (except Shabbat), Tel. 52122.

Hebrew University, conducted tours in English, weekdays, at 9 and 10 a.m. starting from the lobby of the Administration Building at the Givat Ram Campus and at 11.30 a.m. from the Truman Research Institute at the Mount Scopus Campus.

Tourists and visitors come and see the General Israel Orphan's Home for Girls, Jerusalem, and its manifold activities and impressive modern building. Free guided tours weekdays between 10-4. Bus No. 6, Kiryat Moshe, Tel. 52232.

New Israel Films - Listed Israel films screened weekdays at 12 noon at Keren Hayasad Hall, Jewish Agency Building, Jerusalem. Admission free.

Jerusalem Biblical Zoo, Schneider Wood, Roma, Tel. 22526, 7.30 a.m.-4.30 p.m. A Stone in David's Tower. Sound and Light Show in Jerusalem. Dialogue - Yehuda and Arnon Ader. Music - Neum Shiff. Every evening except Friday, 7.30 p.m. in Hebrew; 8.45 p.m. in English. Additional show at 9 p.m. Mon., Tues., Wed., Sat. in English, Sun., Thurs. in French. Tickets: Jerusalem citizens and children free (evenings). Please come warmly dressed.

TEL AVIV - Tel Aviv Museum, Sderot Shaul Hamalech, Exhibitions: Toulouse-Lautrec, lithographs (Zack Hall). Contemporary Japanese Prints, Israeli Painting and Sculpture (Meyerhoff Hall). From Impressionism to Abstract Art (Jaffa Hall and Hall No. 3). Kinetic Art (Hart Hall). Hours: Sun., Mon., Wed., Thurs., 10 a.m.-4 p.m.; 4-7 p.m. Tues., 10 a.m.-1 p.m.; 4-10 p.m. Fri., 10 a.m.-2 p.m. Sat., 1-11 p.m. Helena Rubinstein Pavilion, 8 Rehov Tzurat Lea Nikiel, Paintings 1948-1972.

Museum Ha'aretz, Ramat Aviv, (1) Glass Museum; (2) Kadman Numismatic Museum; (3) Ceramic Museum; (4) Museum of Ethnography and Folklore; (5) Museum of Science and Technology; (6) Tel Quasile Excavations; (7) Alpha Museum; Wed., 10 a.m.-5 p.m. Sun., Mon., Tues., Thurs., 10 a.m.-5 p.m.; Fri., 10 a.m.-4 p.m.; 38 Rehov Dalitz; (8) Museum for the History of Tel Aviv; Sun. to Thurs. - 9 a.m.-5 p.m. Fri., 9 a.m.-1 p.m. Sat. - closed, 40 Mifrat Shimon Zafra; (9) Museum of Antiquities of Tel Aviv-Yotv; Sun., Mon., Tues., 10 a.m.-5 p.m.; Fri., 10 a.m.-4 p.m. Conducted Tours: - Tel Aviv University

Free conducted tours in English, of RAMAT AVIV CHAPEL Saturday, Assembly point at University 0830 a.m. Public Relations Dept. - Transportation: 2 public buses, 26, 76, 80. Free transportation on Sun. days and Wednesdays from hotels: 8.30 a.m. - Tadmor, Sharon, Anadol, Valador, 10 a.m. - Sheraton, Herta, Ramat Aviv, Samuel, Astor, Dan, Park, Deborah, Adiv, Ami Shalom, Barak. For further details Tel. 41611. Public Relations Dept.

Bar-Ilan University: Daily, for free transportation please call public relations, Tel. 257401.

Narshi Women's Organization of America and Canada, 16, 18 Rehov Dov Hoz, Tel Aviv call Tel. 22477, 24232; Jerusalem: 22245, 52103; Haifa, 5453; Beer-sheva, 3171.

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ORT Israel: for visits please contact: ORT Tel Aviv, Tel. 72224/2; ORT Jerusalem, Tel. 25576; ORT Haifa, Tel. 54027; ORT Netanya, Tel. 2222.

National Religious Women's Organization: Mirzahi and Hapoor Hamirzahi Women in Israel, 104 Rehov Ibn Gvirol, Tel Aviv; Tel. 02-4016, 02-40162, Jerusalem: 02-4016, 02-40162, Monday/Wednesday guided tours through New Sara Mendez Complex, Beer Sheva.

Monday - Pioneer Women: Courtesy tours Sunday through Thursday 9 a.m. Tel Aviv, Hiltzstrut Bldg., 53 Rehov Arlosoroff, Tel. 38501; Jerusalem: 02-4016, 02-40162, Monday/Wednesday guided tours through New Sara Mendez Complex, Beer Sheva.

Women's League for Israel, 37 King George, Tel Aviv, Conducted tours of Jerusalem - 25540; Haifa - 055177; Netanya - 2554.

Wise Club, 116 Rehov Hayarkon, Tel. 22239, 8 a.m.-2 p.m.

Haifa Municipality Theatre

Bereavement and Failure

"Apt. controlled directing"

- A. Oz, La'aretz

Haifa, Tomorrow, June 3

Mon., June 4

Thurs., June 7

Camel Theatre performance

ENTER A FREE MAN

Haifa, Mon., June 11

Tues., June 12

Stage 2

From

DIFFICULT PEOPLE

by Yael Bar-Yosef

Haifa, Wed., June 6

Jerusalem, Sun., June 10

Status Quo

Vadis

Documentary Review

Tel Aviv, Tomorrow, Sat., June 2, 8.30

Thurs., June 7, 9.30

ONE HAIR FOR THE SHAFEGOOT

by Eliahu Aloni

Music: Alex Kagan

Denor: Audrey Berger

Haifa, Tomorrow, Sat., June 2, 8.30

Thurs., June 7, 9.30

Jerusalem, Sun., June 10

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Thurs., June 7, 9.30

Jerusalem, Sun., June 10

Haifa, Tomorrow, Sat., June 2, 8.30

Thurs., June 7, 9.30

Jerusalem, Sun., June 10

Haifa, Tomorrow, Sat., June 2, 8.30

Thurs., June 7, 9.30

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Thurs., June 7, 9.30

Israel Theatre

Bereavement and Failure

"Apt. controlled directing"

- A. Oz, La'aretz

Haifa, Tomorrow, June 3

Mon., June 4

Thurs., June 7

Camel Theatre performance

ENTER A FREE MAN

Haifa, Mon., June 11

Tues., June 12

Stage 2

From

DIFFICULT PEOPLE

by Yael Bar-Yosef

Haifa, Wed., June 6

Jerusalem, Sun., June 10

Status Quo

Vadis

Documentary Review

Tel Aviv, Tomorrow, Sat., June 2, 8.30

Thurs., June 7, 9.30

Jerusalem, Sun., June 10

Haifa, Tomorrow, Sat., June 2, 8.30

Thurs., June 7, 9.30

Jerusalem, Sun., June 10

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